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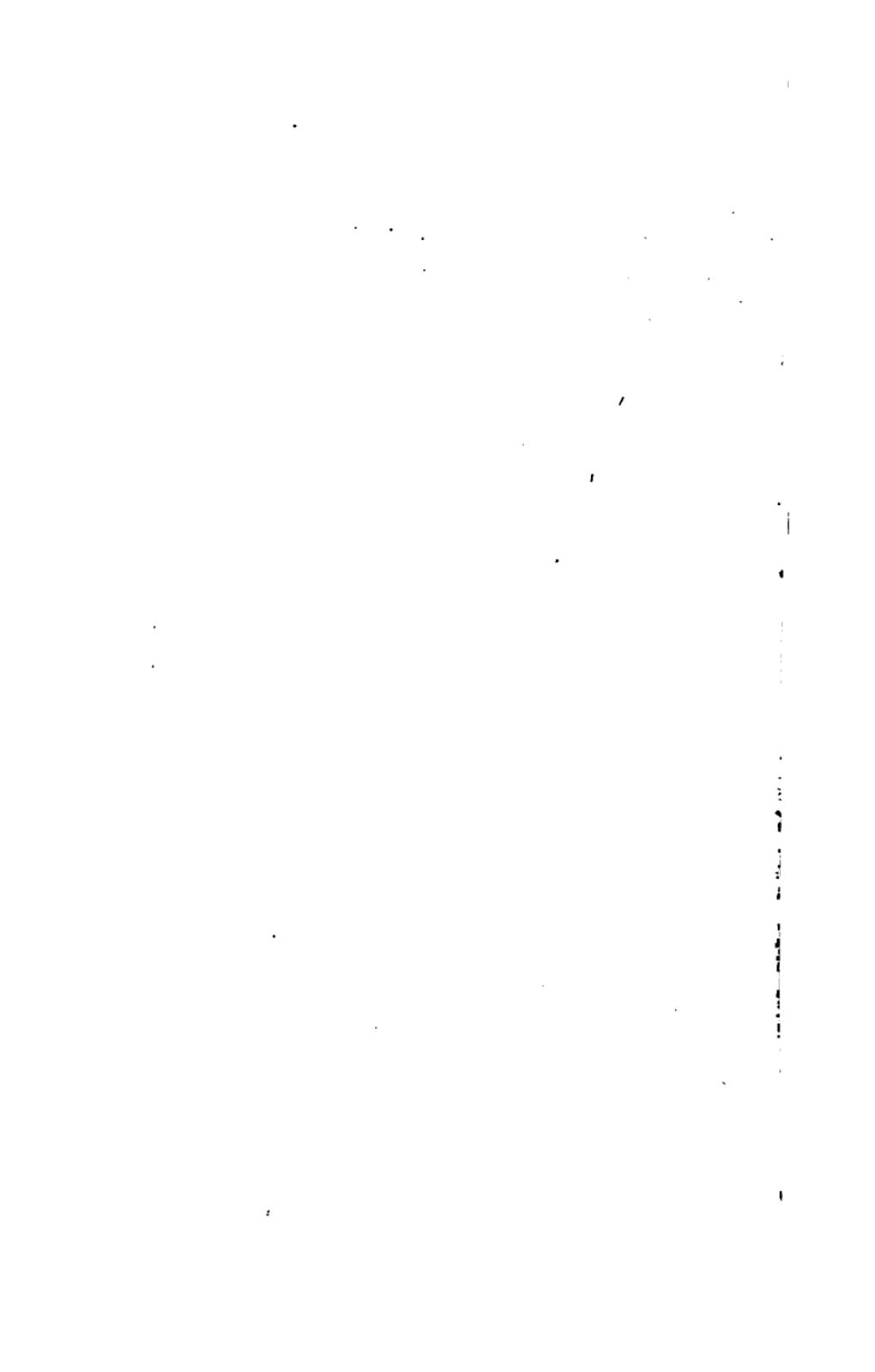
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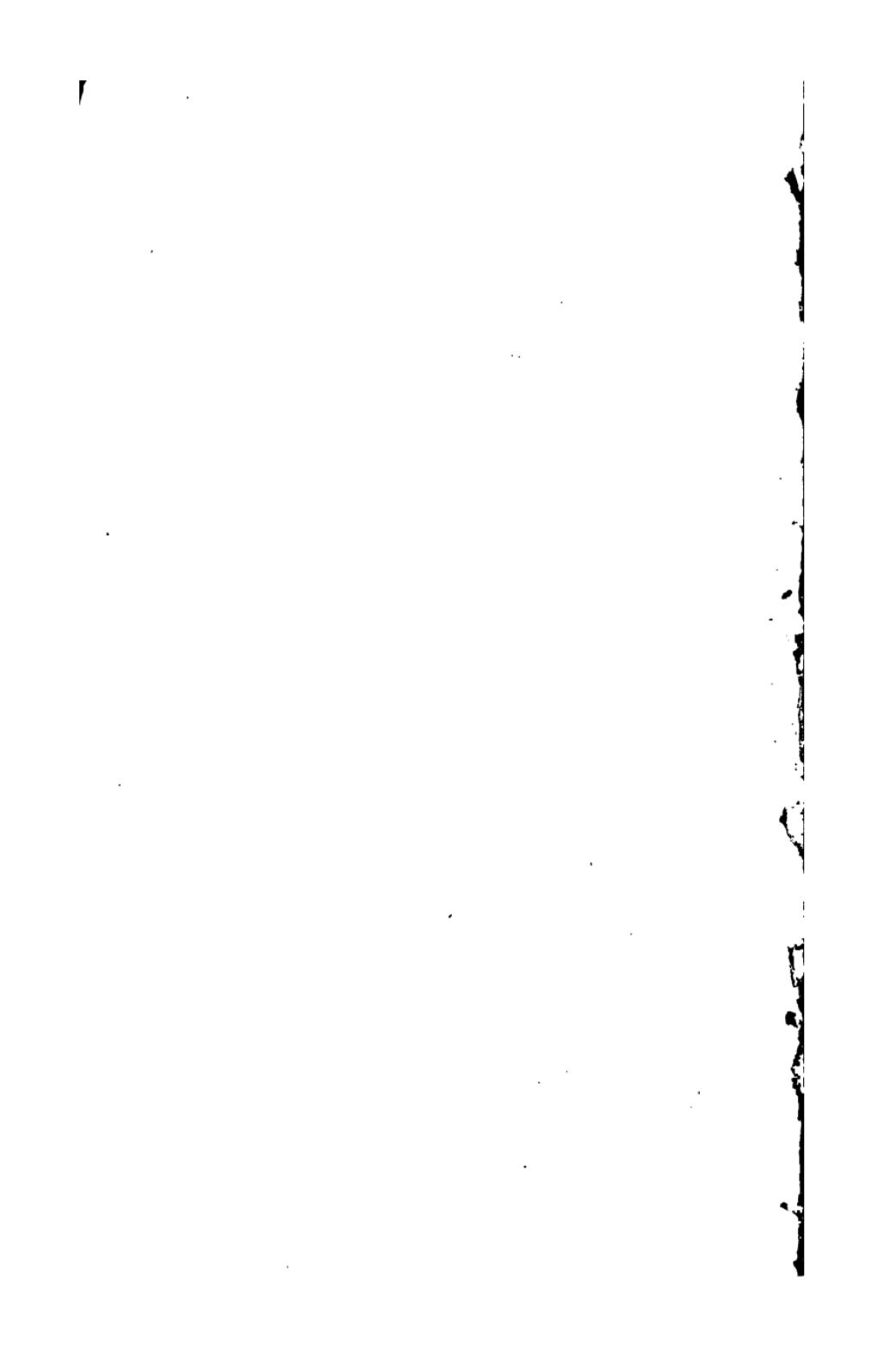
**The Vision and the Creed of Piers
Ploughman**



WITH NOTES AND A GLOSSARY

BY THOMAS WRIGHT M.A. F.R.S. ETC.

VOL. II.





The vision and the creed of
Piers Ploughman

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CHARLES WHITTINGHAM
CHISWICK



Passus Decimus Quartus, etc.

“ **I** HAVE but oon hool hater,”
quod Haukyn ;
“ I am the lasse to blame,
Though it be soiled and selde clene :
I slepe therinne o nyghtes.
And also I have an houswif,
Hewen and children,—
*Uxorem duxi, et ideo non possum
venire,*—
That wolen by-molen it manytyme,
Maugree my chekes.
It hath be laved in Lente
And out of Lente bothe, 8910
With the sope of siknesse,
That seketh wonder depe,
And with the losse of catel,
Looth for to a-gulte
God of any good man,
By aught that I wiste ;
And was shryven of the preest
That gaf me for my synnes
To penaunce pacience
And povere men to fede,
Al for coveitise of my cristendom
In clennesse to kepen it. 8922

And kouthe I nevere, by Crist !
Kepen it clene an houre,
That I ne soiled it with sighte
Or som ydel speche,
Or thorough werk or thorough word,
Or wille of myn herte,
That I ne fibbre it foule
Fro morwe til even." [Conscience,
" And I shal kenne thee," quod
" Of contricion to make
That shal clawe thi cote
Of alle kynnes filthe. 8934.
Cordis contritio, etc.
Do-wel shal wasshen and wryngyn it
Thorough a wis confessour.
Oris confessio, etc.
Do-bet shal beten it and bouken it
As bright as any scarlet,
And engreyken it with good wille
And Goddes grace to amende the,
And sithen sende thee to satisfaccion
For to sownen it after.
Satisfactio Do-best. 8945
" Shal nevere cheeste by-molen it,
Ne mothe after bitten it,
Ne fend ne fals man
Defoulen it in thi lyve.
Shal noon heraud ne harpour
Have a fairer garnement
Than Haukyn the actif man,
And thow do by my techyng ;
Ne no mynstrall be moore worth
Amonges povere and riche,
Than Haukyns wif the wafrer, 8956

With his *activa vita.*" 8957

“ And I shal purveie thee paast,”
quod Pacience,

“ Though no plough erye,
And flour to fede folk with
As best be for the soule,
Though nevere greyn growed,
Ne grape upon vyne.
To all that lyveth and loketh
Liflode wolde I fynde,
And that y-nogh shal noon faille
Of thyng that hem nedeth, 8967
We sholde noght be to bisy
Abouten oure liflode.”

Ne solliciti sitis, etc. Volucres cæli
Deus pascit, etc. Patientes
vincunt.

Thanne laughed Haukyn a litel,
And lightly gan swerye,
“ Who so leveth yow, by oure Lord !
I leve noght he be blessed.”

“ No,” quod Pacience patiently ;
And out of his poke hente 8978
Vitailles of grete vertues
For alle manere beestes,
And seide, “ Lo here liflode y-nogh !
If oure bileyve be trewe.
For lent nevere was lif,
But liflode were shapen,
Wher-of or wher-fore
Or wher-by to libbe.

“ First the wilde worm
Under weet erthe,
Fissh to lyve in the flood, 8989

And in the fir the criket, 899
 The corlew by kynde of the eyr
 Moost clennest flesh of briddes,
 And bestes by gras and by greyn
 And by grene rootes,
 In menyngte that alle men
 Myghte the same
 Lyve thorugh leel bileve
 And love, as God witnesseth."

*Quodcunque petieritis a patre in
 nomine meo, etc. Et alibi:
 Non in solo pane vivit homo,
 sed in omni verbo quod proce-
 dit de ore Dei.*

But I lokede what liflode it was
 That Pacience so preisede ;
 And thanne was it a pece of the
Fiat voluntas tua. [pater-noster,
 "Have, Haukyn," quod Pacience,
 "And et this whan the hungreth,
 Or whan thou clomsest for cold,
 Or clyngest for drye ;
 Shul nevere gyves thee greve, 9012
 Ne gret lordes wrathe,
 Prison ne peyne ;
 For *patientes vincunt.*
 By so that thou be sobre
 Of sighte and of tonge,
 In etynge and in handlynge,
 And in alle thi fyve wittes,
 Darstow nevere care for corn,
 Ne lynnent cloth ne wollen,
 Ne for drynke, ne deeth drede,
 But deye as God liketh, 9023

Or thorugh hunger or thorugh hete,
At his wille be it.

For if thow lyve after his loore,
The shorter lif the bettre.

Si quis amat Christum,
Mundus non diligit istum.

§ “ For thorugh his breeth beestes
And a-brood yeden. [woxen

Dixit et facta sunt, etc.

Ergo thorugh his breeth mowen
Men and beestes lyven,
As holy writ witnesseth, 9035

Whan men seye hir graces.

Aperis tu manum tuam, et imples
omne animal benedictione.

“ It is founden that fourty wynter
Folk lyvede withouten tulying;
And out of the flynt sprong the flood
That folk and beestes dronken;
And in Elyes tyme
Hevene was y-closed,
That no reyn ne roon;
Thus rede men in bokes 9046
That many wyntres men lyveden,
And no mete ne tulieden.

“ Sevene slepe, as seith the book,
Sevene hundred wynter,
And lyveden withouten liflode,
And at the laste thei woken.
And if men lyvede as mesure wolde,
Sholde nevere moore be defaute
Amonges cristene creatures,
If Cristes wordes ben trewe.

“ *Ac unkyndenesse caristiam*
maketh 9056

Amonges cristен peple; 9057
 And over plentee maketh prude
 Amonges poore and riche.
 Therfore mesure is muche worth,
 It may noght be to deere:
 For the meschief and the mes-
 chaunce

Amonges men of Sodome,
 Weex thorugh plentee of payn,
 And of pure sleuthe.

*Otiositas et abundantia panis pec-
 catum turpissimum nutravit.*

For thei mesured noght hemself
 Of that thei ete and dronke,
 Thei diden dedly synne
 That the devel liked, 9071
 So vengeaunce fil upon hem
 For hir vile synnes;
 Thei sonken into helle,
 The citees echone.

“ For-thi mesure we us wel,
 And make oure feith oure sheltrom;
 And thorugh feith cometh contri-
 Conscience woot wel, [cion,
 Which dryveth awey dedly synne,
 And dooth it to be venial. [speke,
 And though a man myghte noght
 Contricion myghte hym save,
 And bryngē his soule to blisse;
 For so that feith bere witnesse,
 That whiles he lyvede, he bileyede
 In the loore of holy chirche.

Ergo contricion, feith, and conscience
 Is kyndeliche Do-wel, 9089

And surgiens for dedly synnes 9090
Whan shrift of mouthe failleth.
Ac shrift of mouth moore worthi is,
If man be χ -liche contrit; 1111
For shrift of mouthe sleeth synne,
Be it never so dedly.

*Per confessionem to a preest
Peccata occiduntur.*

“ Ther contricion dooth but dry-
Into a venial synne, [veth it down
As David seith in the Sauter,
Et quorum tecta sunt peccata; 9101
Ac satisfaccion seketh out the roote,
And bothe sleeth and voideth,
An as it nevere hadde y-be
To noghte bryngeth dedly synne,
That it nevere eft is sene ne soor,
But semeth a wounde y-heeled.”

“ Where wonyeth Charité?”
quod Haukyn,

“ I wiste nevere in my lyve
Man that with hym spak,
As wide as I have passed.” 9111

“ Ther parfit truthe and poore
And pacience of tonge, [herte is,
There is Charité the chief chaum-
For God hymselfe.” [brere

“ Wheither paciente poverte,”
quod Haukyn,

Be moore plesaunt to oure drighte
Than richesse rightfulliche wonne,
And resonably despended?”

“ Ye, *quis est ille?*” quod Pacience;
“ Quik laudabimus eum.” 9121

Though men rede of richesse 912
 Right to the worldes ende,
 I wiste nevere reakn that riche was,
 That whan he rekene sholde,
 Whan he drogh to his deeth day,
 That he ne dredde hym soore,
 And that at the rekenyng in arre-
 Rather than out of dette. [rage fel
 Ther the poore dar plede,
 And preve by pure reson,
 To have allowance of his lord,
 By the lawe he it cleymeth, 913
 Joye, that nevere joye hadde,
 Of rightful jugge he asketh,
 And seith, 'Lo ! briddes and beestes
 That no blisse ne knoweth,
 And wilde wormes in wodes,
 Thorugh wyntres thou hem grevest ;
 And makest hem wel neigh meke,
 And mylde for defaute ;
 And after thou sendest hem somer,
 That is hir sovereyn joye,
 And blisse to alle that ben, 914
 Bothe wilde and tame.'

"Thanne may beggeris as beestes
 After boote waiten,
 That al hir lif han lyved
 In langour and in defaute,
 But God sente hem som tyme
 Som manere joye
 Outher here or ellis where,
 Kynde wolde it nevere ;
 For to wrotherhele was he wroght
 That nevere was joye shapen. 915

Aungeles that in helle now ben
 Hadden joye som tyme ;
 And Dives in deyntees lyvede,
 And in *douce vie*.

Right so reson sheweth
 That the men that were riche,
 And hir makes also,
 Lyvede hir lif in murthe.

“ Ac God is of wonder wille,
 By that kynde wit sheweth,
 To gyve many man his mede
 Er he it have deserved. 9167
 Right so fareth God by som riche,
 Ruthe me it thynketh ;
 For thei han hir hire heer,
 And hevene, as it were,
 And greet likynge to lyve
 Withouten labour of bodye ;
 And whan he dyeth, ben disallowed,
 As David seith in the Sauter :
Dormierunt, et nihil invenerunt.

And in another stede also : 9178
Velut somnium surgentium, Domine,
in civitate tua, et ad nihilum
rediges, etc.

“ Allas ! that richesse shal reve
 And robbe mannes soule
 From the love of oure Lord,
 At his laste ende.

“ Hewen, that han hir hire afore,
 Arn evere moore nedy ;
 And selden deyeth he out of dette,
 That dyneth er he deserve it,
 And til he have doon his devoir

And his dayes journée. 9190
 For whan a werkman hath wroght,
 Than may men se the sothe
 What he were worthi for his werk,
 And what he hath deserved;
 And noght to fonge bifore,
 For drede of disallowyng.

“ So I seye by yow riche,
 It semeth noght that ye shulle
 Have hevene in youre heredwellyng,
 And hevene also therafter; 9200
 Right so as a servaunt taketh his
 salariie bifore,
 And siththe wolde clayme moore,
 As he that noon hadde,
 And hath hire at the laste.
 It may noght be, ye riche men,
 Or Mathew on God lyeth:
*Ver! deliciis ad delicias difficile est
 transire.*

“ Ac if ye riche have ruthe,
 And rewarde wel the poore,
 And lyven as lawe techeth, 9211
 And doon leauté to hem alle,
 Crist of his curteisie
 Shal conforte yow at the laste,
 And rewarden alle double richessee
 That rewful hertes habbeth.
 And as an hyne that hadde
 His hire er he bigonne, [wel
 And whan he hath doon his devoir
 Men dooth hym oother bountee,
 Gyveth hym a cote above his cove-
 naunt, 9221

Right so Crist gyveth hevene 9222
Bothe to riche and to noght riche
That rewfulliche libbeth;
And alle that doon hir devoir wel
Han double hire for hir travaille,
Here forgifnesse of hir synnes,
And hevene blisse after.

“ Ac it is but selde y-seien,
As by holy seintes bokes,
That God rewarded double reste
To any riche wye. 9232
For muche murthe is amonges riche,
As in mete and clothyng;
And muche murthe in May is
Amonges wilde beestes,
And so forth while somer lasteth
Hir solace dureth.

“ Ac beggeris abouthe Midsomer
Bred-lees thei slepe.
And yet is wynter for hem worse,
For weet shoed thei gone,
A-furst soore and a-fyngred,
And foule y-rebuked, 9244
And a-rated of riche men
That ruthe is to here.
Now, Lord, sende hem somer,
And som maner joye,
Hevene after hir hennes goyng,
That here han swich defaute,
For alle myghtestow have maad
Noon mener than oother,
And y-liche witty and wise,
If thee wel hadde liked.
But, Lord, have ruthe on thise
riche men, 9254

That rewarde noght thi prisoners.
Of the good that thow hem gyvest
Ingrati ben manye.

Ac, God, of thi goodnesse
Gyve hem grace to amende.
For may no derthe be hem deere,
Droghete ne weet hem greve,
Ne neither hete ne hayll;
Have thei hir heele,
Of that thei wilne and wolde
Wanteth hem noght here. 9265

“ Ac poore peple thi prisoners,
Lord, in the put of meschief,
Conforte tho creatures,
That muche care suffren
Thorugh derthe, thorugh droghete,
Alle hir dayes here,
Wo in wynter tymes
For wantyng of clothes,
And in somer tyme selde
Soupen to the fulle.
Conforte thi carefullie,
Crist, in thi richesse; 9277
For how thow confortest alle crea-
Clerkes bereth witnesse: [tures,
Convertimini ad me, et salvi eritis.

“ Thus *in genere* of gentries
Jhesu Crist seide,
To robberis and to reveris,
To riche and to poore,
Thou taughtest hem in the Trinité
To taken bapteme, [nyng
And to be clene thorugh that crist-
Of alle kynnes synne; 9288

And if us fille thorough folie 9289

To falle in synne after,

Confession and knowlichynge

In cravynge thi mercy,

Shulde amenden us as manye sithes

As man wolde desire.

And if the pope wolde plede ayein,

And punyssh us in conscience,

He sholde take the acquitaunce as

And to the queed shewen it. [quyk,

Pateat, etc. per passionem Domini.

And putten of so the pouke, 9300

And preven us under borwe.

Ac the parchemyn of this patente

Of poverté be moste,

And of pure pacience,

And parfit bileve.

“ Of pompe and of pride

The parchemyn decourreth,

And principalliche of al the peple,

But thei be poore of herte;

Ellis is al on ydel,

Al that evere writen 9311

Pater-nostres and penaunce,

And pilgrymages to Rome;

But oure spences and spendyngē

Sprynge of a trewe wille.

Ellis is al our labour lost,

Lo ! how men writeth

In fenestres at the freres,

If fals be the foundement.

For-thi cristene sholde be in com-

 mune riche,

 Noon coveitous for hymselfe. 9321

“ For sevene synnes ther ben,
 That assaillen us evere ;
 The fend folweth hem alle,
 And fondeth hem to helpe.
 Ac with richesse that ribaud
 He rathest men bigileth.
 For ther that richesse regneth,
 Reverence folweth ;
 And that is plesaunt to pride,
 In poore and in riche.
 And the riche is reverenced
 By reson of his richesse, 9333
 Ther the poore is put bihynde,
 And peraventure kan moore
 Of wit and of wisdom,
 That fer awey is bettre
 Than richesse or reautee,
 And rather y-herd in hevene.
 For the riche hath muche to rekene ;
 And many tyme hym that walketh
 The heighe wey to hevene-ward,
 Richesse hym letteth.—
Ita impossibile diviti, etc.— 9344
 Ther the poore preesseth bifore the
 With a pak at his rugge. [riche,
Opera enim illorum sequuntur illos.
 Batauntliche, as beggeris doon,
 And boldeliche he craveth,
 For his poverte and his pacience,
 A perpetuel blisse.
*Beati pauperes, quoniam ipsorum
 est regnum cœlorum.*
 “ And pride in richesse regneth
 Rather than in poverte ; 9355

Arst in the maister than in the man
Som mansion he haveth.

Ac in poverte, ther pacience is,
Pride hath no myghte,
Ne none of the sevene synnes
Sitten ne mowe ther longe,
Ne have power in poverte,
If pacience folwe.

For the poore is ay prest
To plese the riche,
And buxom at hise biddynges,
For his broke loves ; 9367
And buxomnesse and boost
Arn evere moore at werre,
And either hateth oother
In alle maner werkes.

“ If wrathe wrastle with the poore,
He hath the worse ende ;
And if thei bothe pleyne,
The poore is but feble ;
And if he chide or chatre,
Hym cheveth the worse. [poore,

“ And if coveitise cacche the
Thei may noght come togideres ;
And by the nekke namely 9380
Hir noon may hente oother.

For men knownen wel that coveitise
Is of kene wille,
And hath hondes and armes
Of ful greet lengthe ;
And poverte nys but a petit thyng,
Apereth noght to his navele ;
And lovely layk was it nevere
Bitwene the longe and the shorte.

“ And though avarice wolde
 angre the poore, 9390
 He hath but litel myghte;
 For poverte hath but pokes
 To putten in hise goodes,
 Ther avarice hath almaries,
 And yren bounden cofres.
 And wheither be lighter to breke,
 And lasse boost maketh,
 A beggeris bagge
 Than an yren bounde cofre ?

“ Lecherie loveth hym noght,
 For he gyveth but litel silver,
 Ne dooth hym noght dyne delicatly,
 Ne drynke wyn ofte.

A straw for the stuwes !
 Thei stoode noght, I trowe, [men,
 Hadde thei no thyng but of poore
 Hir houses stoode untyled. [verte,

“ And though sleuthe suwe po-
 And serve noght God to paie,
 Meschief is his maister,
 And maketh hym to thynke 9411
 That God is his grettest help,
 And no gome ellis ;
 And he is servaunt, as he seith,
 And of his sute bothe ;
 And wheither he be or be noght,
 He bereth the signe of poverte,
 And in that secte oure Saveour
 Saved al mankynde.
 For thi every poore that pacient is,
 May cleymen and asken
 After hir endynge here 9422

Hevene riche blisse. 9423

“ Muche hardier may he asken,
 That here myghte have his wille
 In lond and in lordshipe,
 And likyng of bodie,
 And for Goddes love leveth al,
 And lyveth as a beggere ;
 And as a mayde for mannes love
 Hire moder forsaketh,
 Hir fader and alle hire frendes,
 And folweth hir make ;
 Muche moore is to love 9434
 Of hym that swich oon taketh,
 Than is that maiden
 That is maried thorugh brocage,
 As by assent of sondry parties,
 And silver to boote,
 Moore for coveitise of good
 Than kynde love of bothe ;
 So it fareth by ech a persone
 That possession forsaketh,
 And put hym to be pacient,
 And poverte weddeth, 9445
 The which is sib to God hymself,
 And so to hise seintes.”

“ Have God my trouthe ! ” quod
 Haukyn,
 “ Ye preise faste poverte, [quod he
 What is poverte with pacience,”
 “ Properly to mene ? ”
 “ *Pauperias*,” quod Pacience, “ *est odibile bonum, remotio curarum, possessio sine calunnia, donum Dei, sanitatis mater,*
 U

*absque sollicitudine semita,
sapientia temperatrix, negotium
sine danno, incerta fortuna,
abque sollicitudine felicitas.*"

"I kan noght construe al this,"
quod Haukyn, [liss.]

"Ye moste kenne me this on Eng-

"In Engliss," quod Pacience,

"It is wel hard wel to expounen;

Ac som deel I shal seyen it,

By so thow understande: 9466

Poverte is the firste point

That pride moost hateth;

Thanne is it good by good skile,

Al that agasteth pride,

Right as contricion is confortable

Conscience woot wel, [thyng,

And a sorwe of hymself,

And a solace to the soule,

So poverte propreliche,

Penaunce and joye,

Is to the body, 9477

Pure spiritual helthe.

Ergo paupertas est odibile bonum.

And contricion confort,

And *cura animarum.*

"Selde sit poverte,

The sothe to declare!

For as justice to jugge men:

Enjoyned is no poore,

Ne to be mair above men,

Ne mynystre under kynges,

Selde is any poore y-put

9488

To punysshany peple. 9489

Remotio curarum.

Ergo poverte and poore men

Perfournen the comaundement :

Nolite judicare

Quemquam the thridde."

" Selde is any poore riche,
But of rightful heritage;
Wynneth he noght with wightes
Ne with unseled mesures, [false,
Ne borweth of hise neighebores,
But that he may wel paie. 9500

Possessio sine calumnia.

" The ferthe is a fortune
That florissenth the soule,
With sobretee fram alle synne,
And also yit moore
It afaiteth the flesh
Fram folies ful manye,
A collateral confort,
Cristes owene gifte.

Donum Dei. 9510

" The fifte is moder of helthe,
A frend in alle fondynges,
And for the land evere a leche,
A lemmman of alle clennesse.

Sanitatis mater.

" The sixte is a path of pees,
Ye, thorugh the paas of Aultone
Poverte myghte passee
Withouten peril of robbing.
For ther that poverte passeth,
Pees folweth after ;
And ever the lasse that he bereth,

The hardier he is of herte. 952
 For thi seith Seneca,
Paupertas est abaque sollicitudine
semita.

And an hardy man of herte,
 Among an heep of theves.
Cantabit paupertas caram latrone
viatore.

“ The seventhe is welle of wise-
 And fewe wordes sheweth ; [dom,
 Therfore lordes alloweth hym litel,
 Or listneth to his reson, 953
 For he tempreth the tonge to truthe-
 And no tresor coveiteth. [ward,
Sapientia temperatrix.

“ The eightethe is a lele labour,
 And looth to take moore
 Than he may wel deserve,
 In somer or in wynter. [loose,
 And if he chaffareth, he chargeth no
 Mowe he charité wynne.
Negotium sine damno. 954

“ The nynthe is swete to the soule,
 No sugre is swetter.
 For pacience is payn
 For poverte hymselfe,
 And sobretee swete drynke
 And good leche in siknesse.
 Thus lered me a lettered man,
 For oure Lordes love of hevene ;
 Seint Austyn a blessed lif
 Withouten bisynesse ladde
 For body and for soule,
Absque sollicitudine felicitas. 955

Now God, that alle good gyveth,
 Graunte his soule reste
 That this first wroot to wiesen men
 What poverte was to mene !”

“ Allas !” quod Haukyn the actif
 man tho,

“ That after my cristendom
 I ne hadde be deed and dolven
 For Do-welis sake !

So hard it is,” quod Haukyn,
 “ To lyve and to do no synne.
 Synne seweth us evere,” quod he,
 And sory gan wexe, 9568
 And wepte water with his eighen,

And weyled the tyme
 That he evere dide dede
 That deere God displesed ;
 Swouned and sobbed
 And siked ful ofte
 That evere he hadde lond outhor

Lasse other moore, [lordshipe,
 Or maistrie over any man

Mo than of hymselfe. 9578

“ I were noght worthi, woot God !”
 quod Haukyn,

“ To werien any clothes,
 Ne neither sherte ne shoon,
 Save for shame one

To covere my careyne,” quod he,
 And cride mercy faste,
 And wepte and wailede ;
 And therwith I awakede. 9586



*Passus Decimus Quintus, etc. finit
Do-wel, et incipit Do-bet.*

AC after my wakyng, 9587
It was wonder longe
Er I koude kyndely
Knowe what was Do-wel.
And so my wit weex and wanyed,
Til I a fool weere ;
And some lakkede my lif,
Allowed it fewe,
And lete me for a lorel,
And looth to reverencen
Lordes or ladies,
Or any lif ellis ;
As persons in pelure, 9599
With pendauntz of silver ;
To sergeauntz ne to swiche
Seide I noght ones
“ God loke yow, lordes ! ”
Ne loutede faire ;
That folk helden me a fool,
And in that folie I raved.
Til reson hadde ruthe on me,
And rokked me a-slepe,
Til I seigh, as it sorcerie were,
A sotil thyng withalle ; 9610

Oon withouten tonge and teeth 9611
 Tolde me whider I sholde,
 And wherof I cam, and of what
 kynde;

I conjured hym at the laste,
 If he were Cristes creature
 Anoon me to tellen. [he,
 "I am Cristes creature," quod
 "And cristene in many a place,
 In Cristes court y-knowe wel,
 And of his kyn a party.
 Is neither Peter the porter, 9621
 Nor Poul with his fauchon,
 That wole defende me the dore,
 Dynge I never so late;
 At mydnyght, at mydday,
 My vois so is knowe,
 That ech a creature of his court
 Welcometh me faire."

"What are ye called," quod I,
 "in that court,
 Among Cristes peple?" [quod he,
 "The whiles I quikne the cors,"
 "Called am I *Anima*;" 9632
 And whan I wilne and wolde,
Animus ich hatte;
 And for that I kan knowe,
 Called am I *Mens*;
 And whan I make mone to God,
Memoria is my name;
 And whan I deme domes,
 And do as truthe techeth,
 Thanne is *Ratio* my righte name,
 Reson on Englisshe; 9642

And whan I feele that folk telleth,
 My firste name is *Sensus*,
 And that is wit and wisdom,
 The welle of alle craftes;
 And whan I chalange or chalange
 Chepe or refuse, [noght,
 Thanne am I *Conscience* y-called,
 Goddes clerk and his notarie;
 And whan I love leelly
 Oure Lord and alle othere,
 Thanne is lele Love my name,
 And in Latyn *Amor*;
 And whan I flee fro the fleshe,
 And forsake the cayrene,
 Thanne am I a spirit specheless,
Spiritus thanne iche hatte.

Austyn and Ysodorus,
 Either of hem bothe,
 Nempnede me thus to name,
 And now thow myght chese
 How thow coveitest to calle me,
 For now thow knowest my names."

*Anima pro diversis actionibus di-
 versa nomina sortitur; dum
 vivificat corpus, anima est;
 dum vult, animus est; dum
 scit, mens est; dum recolit,
 memoria est; dum judicat,
 ratio est; dum sentit, sensus
 est; dum amat, amor est;
 dum negat vel consentit, con-
 scientia est; dum spirat, spi-
 ritus est.*

"Ye ben as a bisshope," quod I,

Al bordyng that tyme; 9077
 “ For bisshopes y-blessed,
 Thei bereth manye names,
Præsul and *pontifex*,
 And *metropolitanus*,
 And othere names an heep,
Episcopus and *pastor*.”

“ That is sooth,” seide he;
 “ Now I se thi wille;
 Thow woldest knowe and konne
 The cause of alle my names,
 And of me, if thow myghtest, 9088
 Me thynketh by thi speche.”

“ Ye, sire,” I seide,
 “ By so no man were greved,
 Alle the sciences under sonne,
 And alle the sotile craftes,
 I wolde I knewe and kouthe
 Kyndely in myn herte.”

“ Thanne artow inparfit,” quod he,
 “ And oon of Prides knyghtes;
 For swich a lust and likyng
 Lucifer fel from hevene.” 9099

*Ponam pedem meum in aquilone, et
 similis ero altissimo.*

“ It were ayeins kynde,” quod he,
 “ And alle kynnes reson,
 That any creature sholde konne al,
 Except Crist oone:
 Ayein swiche Salomon speketh,
 And despiseth hir wittes,
 And seith, *Sicut qui mel comedit
 multum, non est ei bonum; sic
 qui scrutator est majestatis.*

opprimiter a gloria. [mene,
 " To Englishe men this is to
 That mowen speke and here,
 The man that muche hony eteth,
 His mawe it engleymeth ;
 And the moore that a man
 Of good matere hereth,
 But he do therafter,
 It dooth hym double scathe.
Beatus est, seith seint Bernard,
Qui scripturas legit,
Et verba veritatem in opera 9722
 Fulliche to his power.
 Coveitise to konne
 And to knowe sciences,
 Putte out of Paradis
 Adam and Eve.
Scientiarum appetitus hominem inmortalitatis gloria spoliavit.

" And right as hony is yvel to
 And engleymeth the mawe ; [defie,
 Right so he that thorough reson
 Wolde the roote knowe 9733
 Of God and of hise grete myghtes,
 Hise graces it letteth.
 For in the likyng lith a pride,
 And licames coveitise,
 Ayein Cristes counsel
 And alle clerkes techynge ;
 That is *Non plus sapere quam operari sapere.*

" Freres and fele othere maistres,
 That to lewed men prechen,
 Ye moeven materes unmesurable

PIERS PLOUGHMAN. 299

To tellen of the Trinité, 9745
That ofte tymes the lewed peple
Of hir bileyve doute.
Bettre it were to manye doctours
To leven swich techyng,
And tellen men of the ten com-
aundmentz,
And touchen the sevene synnes,
And of the braunches that burjon-
eth of hem,
And bryngen men to helle,
And how that folk in folies 9754
Misspenden hir fyve wittes,
As wel freres as oother folk
Foliliche spenden
In housynge, in haterynge,
And in to heigh clergie shewynge,
Moore for pompe than for pure
The peple woot the sothe, [charité,
That I lye noght, loo !
For lordes ye plesen,
And reverencen the riche
The rather for hir silver. 9765
*Confundantur omnes qui adorant
sculptilia. Et alibi: Ut quid
diligitis vanitatem, et queritis
mendacium.*
“ Gooth to the glose of thise vers,
Ye grete clerkes ;
If I lye on yow to my lewed wit,
Ledeth me to brennyng.
For as it semeth, ye forsaketh
No mannes almesse ;
Of usurers, of hoores, 9776

Of avarouse chapmen ; 9777
 And louten to thise lordes
 That mowen lene yow nobles,
 Ayein youre rule and religion,
 I take record at Jhesus,
 That seide to hise disciples,
Ne sitis personarum acceptiores.
 Of this matere I myghte
 Make a long bible !
 Ac of curatours of cristen peple,
 As clerkes bereth witnessesse,
 I shal tellen it, for truthes sake,
 Take hede who so liketh. 9789

“ As holynesse and honesté
 Out of holy chirche spredeth
 Thorugh lele libbynge men
 That Goddes lawe techen ;
 Right so out of holi chirche
 Alle yveles spryngeth,
 There inparfit preesthode is,
 Prechours and techeris.
 I se it by ensaunple
 In somer tyme on trowes ; 9799
 Ther some bowes ben leved,
 And some bereth none,
 Ther is a meschief in the more
 Of swiche manere bowes.

“ Right so bi persons and preestes,
 And prechours of holi chirche,
 That aren roote of the right faith
 To rule the peple.
 And ther the roote is roten,
 Reson woot the sothe,
 Shal nevere flour ne fruyt 9810

Ne fair leef be greene. 9811
 For-thi wolde ye, lettred, leve
 The lecherie of clothyng ;
 And be kynde, as bifel for clerkes,
 And curteise of Cristes goodes,
 Trewe of youre tonge,
 And of youre tail bothe,
 And hatien to here harlotrie,
 And noght to underfonge
 Tithes, but of trewe thyng,
 Y-tilied or chaffared ;
 Lothe were lewed men, 9822
 But thei youre loore folwede,
 And amendededen hem that mysdoon
 Moore for youre ensaumples,
 Than for to prechen and preven it
 Ypocrisie it semeth ; [noght,
 The which in Latyn
 Is likned to a dongehill
 That were bi-snewed with snow,
 And snakes withinne ;
 Or to a wal that were whit-lymed,
 And were foul withinne. 9833
 " Right so manye preestes,
 Prechours and prelates, [paroles,
 Ye aren enblaunched with *bete*
 And with clothes also ;
 Ac youre werkes and youre wordes
 Aren ful unloveliche. [ther under,
 Johannes Crisostomus
 Of clerkes speketh and preestes :
Sicut de templo omne bonum pro-
greditur, sic de templo omne
malum procedit. Si sacerdo-

tium integrum fuerit, tota floret ecclesia; si autem corruptum fuerit, omnis fides marcida est. Si sacerdotium fuerit in peccatis, totus populus convertitur ad peccandum. Sicut cum videris arborem pallidam et marcidam, intelligis quod vitium habet in radice. Ita cum videris populum indisciplinatum et irreligiosum, sine dubio sacerdotium ejus non est sanum.

9857

“ If lewed men wiste
 What this Latyn meneth,
 And who was myn auctour,
 Muche wonder me thinketh,
 But if many a preest beere,
 For hir baselardes and hir broches,
 A peire of bedes in hir hand,
 And a book under hir arme.
 Sire Johan and sire Geffrey
 Hath a girdel of silver, 9867
 A baselard or a ballok-knyf,
 With botons over gilte; [plow
 Ac a porthors that sholde be his
Placebo to sigge,
 Hadde he nevere service to save sil-
 Seith it with ydel wille. [ver therto.
 “ Allas ! ye lewed men,
 Muche lese ye on preestes.
 Ac thing that wikkedly is wonne,
 And with false sleightes,
 Wolde nevere the wit of witty God

But wikkede men it hadde, 9879
The whiche arn preestes inparfite,
And prechours after silver,
Executours and sodenes,
Somonours and hir lemmannes ;
That that with gile was geten,
Ungraciousliche is despended ;
So harlotes and hores
Arn holpe with swiche goodes,
And Goddes folk, for defaute therof,
For-faren and spillen.

“ Curatours of holy kirke, 9890
As clerkes that ben avarouse,
Lightliche that thei leven,
Losels it habbeth,
Or deieth intestate,
And thanne the bisshope entreth
And maketh murthe thermyd,
And hise men bothe,
And seyen he was a nygard
That no good myghte aspare
To frend ne to fremmed,
The fend have his soule ! 9901
For a wrecchede hous held he
Al his lif tyme ;
And that he spared and bisperede,
Dispende we in murthe,
By lered, by lewed,
That looth is to despende.
Thus goon hire goodes,
Be the goost faren.
Ac for goode men, God woot !
Greet doel men maken,
And bymeneth goode mete gyveres,

And in mynde haveth, 9913
 In preieres and in penaunces,
 And in parfit charité."

"What is charité?" quod I tho.
 "A childisshe thyng," he seide.
 "Nisi efficiamini parruli, non intrabitis in regnum calorum.
 Withouten fauntelté or folie,
 A fre liberal wille."

"Where sholde men fynde swich
 With so fre an herte?" [a frend,
 "I have lyved in londe," quod he,
 "My name is Longe-wille; 9925
 And fond I nevere ful charité
 Byfore ne bihynde.
 Men beth merciable
 To mendinauntz and to poore,
 And wollen lene ther thei leve
 Lelly to ben paied.
 Ac charité that Poul preiseth best,
 And moost plesaunt to oure Lord,
 Is *Non inflatur, non est ambitiosa,*
non querit quæ sua sunt, etc.

"I seigh nevere swich a man,
 So me God helpe! 9937
 That he ne wolde aske after his,
 And outhere while coveite
 Thyng that neded hym noght,
 And nyme it, if he myghte.

"Clerkes kenne me
 That Crist is in alle places;
 Ac I seigh hym nevere soothly,
 But as myself in a mirour:
In enigmate tunc facie ad faciem.

PIERS PLOUGHMAN. 205

And so I trowe trewely, 9947
By that men telleth of charité,
It is noght chasmpions fight,
Ne chaffare, as I trowe. {reth noght,
"Charité," quod he, "ne chaffa-
Ne chalangeth, ne craveth ;
As proud of a peny,
As of a pound of golde ;
And is as glad of a gowne
Of a gray russet,
As of a tunycle of Tarse,
Or of trie scarlet. 9958
He is glad with alle glade,
And good til alle wikkede,
And leveth and loveth alle
That oure Lord made.
Corseth he no creature,
Ne he kan bene no wrafe,
Ne no likynge hath to lye,
Ne laughe men to scorne ;
Al that men seyn, he leet it sooth,
And in solace taketh,
And alle manere meachiefs 9969
In myldenesse he suffreth.
Covesteth he noon erthely good,
But hevene riche blisse,
Hath he anye rentes or richesse,
Or any riche frendes.
" Of nentes nor of richesse
Ne reketh he nevere ;
For a frend that fyndeth hym,
Failed hym nevere at n ede.
Fiat voluntas tua
Fynt hym evere moore ; 9980

And if he soupeth, eteth but a sop
 Of *spera in Deo*. [noster,
 He kan portreye wel the pater-
 And peynte it with aves;
 And outhere while he is woned
 To wenden on pilgrymages,
 Ther poore men and prisons liggeth,
 Hir pardon to have.

Though he bere hem no breed,
 He bereth hem swetter lifode,
 Loveth hem as oure Lord biddeth,
 And loketh how thei fare. [werk,

“ And whan he is wery of that
 Than wole he som tyme
 Labouren in lavendrye
 Wel the lengthe of a mile,
 And yerne into youthe,
 And yepeliche speke
 Pride with al the appurtenaunces,
 And pakken hem togideres,
 And bouken hem at his brest,
 And beten hem clene,

And leggen on longe, 10003
 With *laboravi in gemitu meo*;

And with warm water at his eighen
 Wasshen hem after. [doth so,
 And thanne he syngeth whan he
 And som tyme seith wepyngne,
Cor contritum et humiliatum, Deus,
non despicies.” [hym,” quod I,
 “ By Crist! I wolde that I knewe
 “ No creature levee !”

“ Withouten help of Piers Plow-
 man,” quod he, 10013

“ His persone sestow nevere.”
“ Wheither clerkes knownen hym,”

“ That kepen holi kirke ?” [quod I,
“ Clerkes have no knowyng,”
quod he,

“ But by werkes and by wordes.

Ac Piers the Plowman

Pareeyveth moore depper
What is the wille and wherfore
That many wight suffreth.

Et vidit Deus cogitationes eorum.

For ther are ful proude herted men,
Pacient of tonge, 10025

And buxome as of berynge

To burgeises and to lordes,

And to poore peple

Han pepir in the nose,

And as a lyoun he loketh,

Ther men lakken hise werkes.

“ For ther are beggeris and bid-
Bedemen as it were, [deris,
Loken as lambren,

And semen ful holy ; 10035

Ac it is moore to have hir mete

With swich an esy manere,

Than for penaunce and perfynesse,

The poverté that swiche taketh.

“ Therfore by colour ne by clergie

Knowe shalton nevere,

Neither thorugh wordes ne werkes,

But thorugh wil oone.

And that knoweth no clerk,

Ne creature on erthe,

But Piers the Plowman, 10046

Petrus, i. Christus.

10057

For he nys nocht in lolleris,
 Ne in lond leperis heremaytes,
 Ne at ancles there a box hangeth,
 Alle swiche thei faiten.

Fy on faitours,

And in fautores suos!

For charité is Goddes champion,

And as a good child heade,

And the murieste of mouth

At mete where he sitteth. 10057

The love that lith in his herte,

Maketh hym light of speche,

And is eompaignable and conforta-

As Crist bit hymselfe. [tif,

Nolite fieri sicut hypocrite tristes,

For I have seyen hym in silk, [etc.

And som tyme in russet,

Bothe in grey and in grys,

And in gilt harneis;

And as gladiche he it gef

To gomes that it neded.

" Edmond and Edward

10069

Bothe were kynges,

And seintes y-set,

For charité hem folwede.

" I have y-seyen charité also

Syngen and reden,

Riden and rennen

In raggede wedes;

Ac biddynge as beggeris

Biheld I hym nevere.

Ac in riche robes

Rathest he walketh,

10080

Y-called and y-crynayled, 1081
 And his crowne y-shave;
 And in a freres frokke
 He was y-founden onces,
 Ac it ia fern ago,
 In saint Fraunceis tyme:
 In that sechte siththe
 To selde hath he been founde.

“ Riche men he recomendeth,
 And of hir robes taketh,
 That withouten wiles
 Ledeth hir lyves. 1082
Beatus est dives qui, etc.

“ In kynges court he cometh ofte,
 Ther the counsel is trewe;
 Ac if coveitise be of the counsel,
 He wol noght come therinne.

“ In court amonges japeris
 He cometh noght but selde,
 For braulyngē and bakbityngē,
 And beryngē of fals witnesse.

“ In the consistorie bifore the
 commissarie 10103
 He cometh noght but ofte;
 For hir lawe dureth over longe,
 But if thei lacchen silver,
 And matrimoynē for moneie
 Maken and unmakein;
 And that conscience and Crist
 Hath y-knyt faste,
 Thei undoon it unworthily,
 Tho doctours of lawe.

“ Ac I ne lakke no lif,
 But, Lord, amende us alle, 10113

And gyve us grace, good God,
 Charité to folwe. [hym,
 For who so myghte meete myd
 Swiche maneres hym eileth,
 Neither he blameth ne banneth,
 Bosteth ne preiseth,
 Lakketh ne loseth,
 Ne loketh up sterne,
 Craveth ne coveiteth,
 Ne crieth after moore. 10123

In pace in idipsum dormiam, etc.

“ The mooste liflode that he lyv-
 Is love in Goddes passion ; [eth by,
 Neither he biddeth ne beggeth,
 Ne borweth to yelde,
 Misdooth he no man,
 Ne with his mouth greveth.

“ Amonges cristene men
 This myldenesse sholde laste,
 In alle manere angres
 Have this at herte,
 That theigh thei suffrede al this,
 God suffrede for us moore, 10136
 In ensample we sholde do so,
 And take no vengeance
 Of oure foes that dooth us falsnesse,
 That is oure fadres wille.

“ For wel may every man wite,
 If God hadde wold hymselfe,
 Sholde nevere Judas ne Jew
 Have Jhesu doon on roode,
 Ne han martired Peter ne Poul,
 Ne in prison holden.
 Ac he suffrede in ensample 10147

That we sholde suffren also, 10148
And seide to swiche that suffre
That *patientes vincunt.* [wolde,
“ *Verbi gratia,*” quod he,
“ And verray ensamples manye,
In *Legenda Sanctorum,*
The lif of holy seintes,
What penaunce and poverte
And passion thei suffrede,
In hunger, in hete,
In alle manere angres.

“ Antony and Egidie, 10159
And othere holy fadres,
Woneden in wildernesse
Among wilde beestes ;
Monkes and mendinauntz,
Men by hemselfe,
In spekes and in spelonkes,
Seldē speken togideres.

“ Ac neither Antony ne Egidie,
Ne heremyte that tyme,
Of leons ne of leopardes
No liflode ne toke ; 10170
But of foweles that fleeth,
Thus fyndeth men in bokes.
Except that Egidie
After an hynde cride, [beest
And thorugh the mylk of that mylde
The man was sustened ;
And day bi day hadde he hire noght
His hunger for to slake,
But selen and sondry tymes,
As seith the book and techeth.

“ Antony a dayes, 10181

Aboute noon tynae, 10182
 Hadde a brid that broughte hym
 That he by lyvede; [breed,
 And though the gome hadde a gest,
 God fond hem bothe.

“ Poul *primus heremita*
 Hadde parroked hymselfe,
 That no man myghte hym se
 For mosse and for leves;
 Foweleys hym fedde
 Fele wyntres withalle,
 Til he foundede freres 10193
 Of Austynes ordre.
 Poul, after his prechyg,
 Paniers he made,
 And wan with hise hondes
 That his wombe neded.

“ Peter fished for his foode,
 And his felawe Andrew;
 Som thei solde and som thei soden,
 And so thei lyved bothe.

“ And also Marie Maudeleyne
 By mores lyvede and dewes, 10240
 Ac moost thorugh devocion
 And mynde of God almyghty.
 I sholde noght thise seven daies
 Sigen hem alle,
 That lyveden thus for oure Lordes
 Many longe yeres. [love

“ Ac ther ne was leon ne leopard
 That on laundes wenten,
 Neither bere ne boor,
 Ne oother beest wilde,
 That ne fil to hir feet, 10215

And fawned with the tailles ; 10216
 And if thei kouthe han y-carped,
 By Crist ! as I trowe,
 Thei wolde have y-fed that folk
 Bifore wild foweles.

Ac God sente hem foode by foweles,
 And by no fierse beestes,
 In menyng that meke thyng
 Mylde thyng sholde fede.

“ Ac who seith religiouses
 Rightfulle men sholde fede,
 And lawefulle men to lif-holy men
 Liflode sholde bryng ; 10222
 And thanne wolde lordes and ladies
 Be looth to agulte,
 And to taken of hir tenauntz
 Moore than trouthe wolde,
 Founde thei that freres
 Wolde forsake hir almesses,
 And bidden hem bere it
 There it was y-borwed.
 For we ben Goddes foweles,

And abiden alwey 10238
 Til briddes bryng us
 That we sholde lyve by.

For hadde ye potage and payn
 And peny ale to drynke, [y-nogh,
 And a mees thermyd
 Of o maner kynde,
 Ye hadde right y-nogh, ye religi-
 And so youre rule me tolde. [ouse,
Nunquam, dicit Job, rugit onager
cum herbam habuerit, aut mu-
giet bos cum ante plenum pre-

sepe steterit. Brutorum animalium natura te condemnat, quia cum eis pabulum commune sufficiat, ex adipe prodiit iniqitas tua.

“ If lewed men knewe this Latyn,
 Thei wolde loke whom thei yeve,
 And avisen hem bifore,
 A fyve dayes or sixe,
 Er thei amortisede to monkes
 Or chanons hir rente.
 Allas ! lordes and ladies, 10260
 Lewed conseil have ye,
 To gyve from youre heires
 That youre aielz yow lefte,
 And gyveth it to bidde for yow
 To swiche that ben riche,
 And ben founded and feffed ek
 To bidde for othere.

“ Who perfourneth this prophecie
 Of the peple that now libbeth ?
Dispersit, dedit pauperibus. 10270

“ If any peple perfourne that text,
 It are thise poore freres ;
 For that thei beggen aboute,
 In buyldynge thei spende it,
 And on hemself som,
 And swiche as ben hir laborers ;
 And of hem that habbeth thei taken,
 And gyveth hem that habbeth.

“ Ac clerkes and knyghtes,
 And communers that ben riche,
 Fele of yow fareth
 As if I a forest hadde 10282

That were ful of faire trees, 20222
And I fondede and caste
How I myghte mo therinne
Amonges hem sette.

“ Right so, ye riche,
Ye robeth that ben riche,
And helpeth hem that helpeth yow,
And gyveth ther no nede is.
As who so filled a toune
Of a fresh ryver,
And wente forth with that water
To woke with Temese; 10294
Right so, ye riche,
Ye robeth and fedeth
Hem that han as ye han,
Hem ye make at ese.

“ Ac religiouse that riche ben,
Sholde rather feeste beggeris
Than burgeises that riche ben,
As the book techeth.

*Quia sacrilegium est res pauperum
non pauperibus dare. Item:
Peccatoribus dare, est dæmoni-
bus immolare. Item: Mon-
ache, si indiges et accipis, po-
tius das quam accipis; si au-
tem non eges et accipis, rapis.
Porro non indiget monachus, si
habeat quod nature sufficit.*

“ For-thi I counseille alle cristene
To conformen hem to charité.
For charité withouten chalangynge
Unchargeth the soule,
And many a prison fram purgatorie

Therough his preieres he delivereth.
 Ac ther is a defaute in the folk
 That the feith kepeth ;
 Wherfore folk is the febler,
 And noght ferm of bileyve,
 As in lussheburwes is a luther alay,
 And yet loketh he lik a sterlyng,
 The merke of that monee is good,
 Ac the metal is feble.

“ And so it fareth by som folk
 Thei han a fair speche, [now,
 Crowne and cristendom, 10322
 The kynges mark of hevene ;
 Ac the metal, that is mannes soule.
 With synne is foule alayed.
 Bothe letted and lewed
 Beth alayed now with synne,
 That no lif loveth oother,
 Ne oure Lord, as it semeth.
 For thorugh werre and wikkede
 And wederes unresonable, [werkes,
 Weder-wise shipmen,
 And witty clerkes also, 10339
 Han no bileyve to the liffe,
 Ne to the loore of Philosofres.

“ Astronomiens al day
 In hir art faillen,
 That whilom warned bifore
 What sholde falle after.
 “ Shipmen and shepherdes,
 That with ship and sheep wenten,
 Wisten by the walkne
 What sholde bitide,
 As of wedres and wyndes 10350

Thei warned men ofte. 10351

“ Tileris, that tiled the erthe,
Tolden ¹⁰³⁵¹hir maistres,
By the seed that thei sewe,
What thei sellē myghte, [by,
And what to lene, and what to lyve
The lond was so trewe.

“ Now faileth the folk of the flood,
And of the lond bothe,
Sheperdes and shipmen,
And so do thise tileris, 10361
Neither thei konneth ne knoweth
Oon cours bifore another.

“ Astromonyens also
Aren at ¹⁰³⁷¹hir wittes ende,
Of that was calculed of the element
The contrarie thei fynde;
Grammer, the ground of al,
Bigileth now children.
For is noon of thise newe clerkes,
Who sonymeth heda, 10371
Naught con ameng an hundred
That an auctour kan construwa,
Ne rede a lettre in any langage
But in Latyn or in Engliss.

“ Go now to any degree,
And but if gile be maister,
And flaterere his felawe
Under hym to fourmen,
Muche wonder me thynketh
Amonges us alle,
Doctours of decrees
And of divinité maistres,
That sholde konne and knowe 10384

Alle kynnes clergie, 10385
 And answere to argumentz,
 And also to a *quodlibet* ;
 I dar noght siggen it for shame,
 If swiche were apposed,
 Thei sholde faillen of hir philoso-
 And in phisik bothe. [phie,

“ Wherfore I am a-fered
 Of folk of holy kirke, [doon,
 Lest thei overhuppen, as oothere
 In office and in houres ; 10395
 And if they overhuppe, as I hope
 Oure bileve suffiseth ; [noght,
 As clerkes in Corpus Christi feeste
 Syngen and reden,
 That *sola fides sufficit*
 To save with lewed peple ;
 And so may Sarzens be saved,
 Scribes and Jewes.

“ Allas, thanne ! but our loores-
 Lyve as thei leren us, [men
 And for hir lyvynge that lewed men
 Be the lother God agulten. 10407
 For Sarzens han somewhat
 Semynge to oure bileve ;
 For thei love and bileve
 In o persone almyghty,
 And we, lered and lewed,
 In oon God almyghty ;
 And oon Makometh, a man,
 In mysbileve broughte
 Sarzens of Surree,
 And see in what manere.

“ This Makometh was a cristene

And for he moste noght ben a pope
Into Surrie he soughte,
And thorugh hise sotile wittes
He daunted a dowve,
And day and nyght hire fedde,
The corn that she croppede
He caste it in his ere ;
And if he among the peple preached,
Or in places come,
Thanne wolde the colvere come
To the clerkes ere
Menynge as after mete,— 10430
Thus Makometh hire enchauntedede ;
And dide folk thanne falle on knees,
For he swoor in his prechynge
That the colvere that com so,
Com from God of hevene,
As messenger to Makometh,
Men for to teche.
And thus thorugh wiles of his wit,
And a whit dowve,
Makometh in mysbileve
Men and wommen broughte ; 10441
That lyved tho there and lyve yit
Leeven on hise lawes.
“ And siththe oure Saveour suf-
The Sarzens so bigiled [fred,
Thorugh a cristene clerk,
Acorsed in his soule !
For drede of the deeth
I dar noght telle truthe,
How Englissh clerkes a colvere
That coveitise highte, [fede
And ben manered after Makometh,

That ne man useth trouthe. 10453

"Ancres and heremytes,

And monkes and freres,

Peeren to the apostles

Thorough hire parfit lyvynge;

Wolde nevere the feithful fader

That hise ministres sholde

Of tirauntz that temeth trewe men

Taken any almesse,

But doon as Antony dide,

Dominyk and Fraunceys,

Beneit and Bernard, 10464

The whiche hem first taughte

To lyve by litel, and in lowe houses,

By lele mennes almesse.

Grace sholde growe and be grene

Thorough hir goode lyvynge;

And folkes sholden fare,

That ben in diverse siknesse,

The bettre for hir biddynge

In body and in soule.

Hir preieres and hir pensuntes

To pees sholde bryng 10475

Alle that ben at debaat,

And bedemen were trewe.

Petite et accipietis, etc.

Salt saveth the catel,

Siggen thise wives.

Vos estis sal terre, etc.

The hevedes of holy chirche,

And thei holy were,

Crist calleth hem salt

For cristene soules.

Et si sal evanuerit in quo sal iatur, etc.

PIERS PLOUGHMAN. 321

“ For fressh flessh outhir flessh,
Whan it salt failleth, 10488
It is unsavory for sothe,
Y-soden or y-bake ;
So is mannes soule, soothly,
That seeth no goode ensamples
Of hem of holi chirche,
That the heighe wey sholde teche,
And be gide, and go before,
As a good banyer ;
And hardie hem that bifynde ben,
And gyve hem good evidence.

“ Ellevene holy men 10499
Al the world tornede
Into lele bileve ;
The lightloker me thinketh
Sholde alle maner men,
We han so manye maistres,
Prestes and prechours,
And a pope above,
That Goddes salt sholde be
To save mannes soule.

“ Al was hethynesse som tyme
Engelond and Walis, 10510
Til Gregory garte clerkes
To go here and preche ;
Austyn at Caunterbury
Cristnede the kyng,
And thorugh miracles, as men now
Al that marche he tornede [rede,
To Crist and to cristendom,
And eros to honoure ;
And follede folk faste,
And the feith taughe, 10520

Moore thorough miracles 10521
 Than thorough muche prechyng,
 As wel thorough hise werkes
 As with hise holy wordes,
 And seide hem what fullynge
 And feith was to mene.

“ Clooth that cometh fro the
 Is noght comly to were, [wevyng
 Til it be fulled under foot
 Or in fullyng stokkes,
 Wasshen wel with water,
 And with taseles cracched, 10532
 Y-touked and y-teynted,
 And under taillours hande;
 Right so it fareth by a barn,
 That born is of a wombe,
 Til it be cristned in Cristes name,
 And confermed of the bisshope,
 It is hethene as to hevene-ward,
 And help-lees to the soule.
 Hethen is to mene after heeth
 And untiled erthe,
 As in wilde wildernesse 10543
 Wexeth wilde beestes,
 Rude and unresonable,
 Rennyng withouten cropiers.

“ Ye mynnen wel how Mathew
 How a man made a feste; [seith,
 He fedde him with no venyson,
 Ne fesauntz y-bake,
 But with foweles that fram hym
 But folwede his whistlyng. [nolde,
Ecce altilia mea, et omnia parata sunt.

And with calves flessh he fedde

The folk that he lovede. 10556

“ The calf bitokneth clennesse
In hem that kepeth lawes.

For as the cow thorugh kynde mylk
The calf norisseth til an oxe;

So love and leauté

Lele men susteneth,
And maidenes and mylde men

Mercy desiren,

Right as the cow calf

Coveiteth melk swete,

So doon rightfulle men 10567

Mercy and truthe.

“ Ac who beth that excuseth hem
That ben persons and preestes,

That hevedes of holy chirche ben,

That han hir wil here

Withouten travaille the tithe deel

That trewe men biswynken;

Thei wol be wrooth for I write thus,

Ac to witnesse I take

Bothe Mathew and Marc,

And *Memento Domine David.*

“ What pope or prelat now

Perfourneth that Crist highte.

*Ite in universum mundum et præ-
dicate, etc.*

“ Allas! that men so longe

On Makometh sholde bileyve,

So manye prelates to preche

As the pope maketh,

Of Nazareth, of Nyntyve,

Of Neptalym and Damaske,

That thei ne wente as Christ wisseth,

Sithen thei wille have name 10590

To be pastours and preche 10691
 To lyve and to dye.

Bonus pastor animam suam ponit,
etc.

And seide it in salvacion
 Of Sarzens and othere,
 For cristene and unchristene
 Crist seide to prechours :
Ite vos in vineam meam, etc.

“ And sith that thise Sarzens,
 Scribes and Jewes,
 Han a lippe of our bileyve, 10602
 The lightlier me thynketh
 Thei sholde turne, who so travailed
 To teche hem of the Trinité.
Quærite et invenietis, etc.

“ It is ruthe to rede
 How rightwise men lyvede,
 How thei defouled hir flessh,
 Forsoke hir owene wille,
 Fer fro kyth and fro kyn
 Yvele y-clothed yeden,
 Baddely y-bedded, 10613
 No book but conscience,
 Ne no richesse but the roode
 To rejoisse hem inne.

Absit nobis gloriari nisi in cruce
Domini nostri, etc.

“ And tho was plentee and pees
 Amonges poore and riche,
 And now is routhe to rede
 How the rede noble
 Is reverenced er the roode,
 And receyved for worthier
 Than Cristes cros, that overcam

Deeth and dedly synne. 10646
And now is werre and wo ;
And who so why asketh,
For coveitise after cros
The croune stant in golde.
Bothe riche and religious
That roode thei honoure
That in grotes is y-grave
And in gold nobles.
For coveitise of that cros,
Men of holy kirke
Saul torne as templers dide, 10657
The tyme approcheth faste.

“ Wite ye noght, ye wise men,
How tho men honoured
Moore tresor than trouthe,
I dar noght telle the sothe,
Reson and rightful doom
The religiouse demede.

“ Right so, ye clerkes,
For youre coveitise, er longe,
Shal thei demen *dos ecclesie*,
And youre pride depose. 10648
Depositum potentes de sede, etc.

“ If knyghthod and kynde wit
And the commune by conscience
Togideres love leelly,
Leveth it wel, ye bisshopes,
The lordshipe of youre londes
For evere shul ye lese,
And lyven as *levitici*,
As oure Lord techeth.

Per primitias et decimas, etc.

“ Whan Costantyn of curteisie
Holy kirke dowed 10660

With londes and ledes, 10661
 Lordshipes and rentes,
 An aungel men herden
 An heigh at Rome crye,
Dos ecclesiae this day
 Hath y-dronke venym,
 And tho that han Petres power
 Arn apoisoned alle.

“A medycyne moot therto,
 That may amende prelates,
 That sholden preie for the pees,
 Possession hem letteth; 10672
 Taketh hire landes, ye lordes,
 And letteth hem lyve by dymes.

“If possession be poison,
 And inparfite hem make,
 Good were to deschargen hem,
 For holy chirches sake,
 And purgen hem of poison,
 Er moore peril falle.

“If preesthode were parfit,
 The peple sholde amende
 That contrarien Cristes lawe, 10683
 And cristendom dispise.
 For alle paynymes preieth,
 And parfitly bileveth
 In the holy grete God,
 And his grace thei asken,
 And make hir mone to Makometh
 Hir message to shewe.
 Thus in a feith leve that folk,
 And in a fals mene;
 And that is routhe for rightful men
 That in the reawme wonyen, 10694

And a peril to the pope 10698
And prelates that he maketh,
That bere bisshopes names
Of Bethleem and Babiloigne,
That huppe aboute in Engelond
To halwe mennes auteres,
And crepe amonges curatours,
And confessen ageyn the lawe.
Nolite mittere falcem in messem ali-
enam, etc.

“ Many man for Cristes love
Was martired in Romayne, 10705
Er any cristendom was knowe there,
Or any cros honourued.

“ Every bisshop that bereth cros,
By that he is holden
Thorugh his province to passe,
And to his peple to shewe hym,
Tellen hem and techen hem
On the Trinité to bileyve,
And feden hem with goostly foode,
And gyve there it nedeth. 10715

In domo mea non est panis neque
vestimentum, et ideo nolite con-
stituere me regem.

“ Ozias seith for swiche
That sike ben and feble,
Inferte omnes decimas in horreum
meum, ut sit cibus in domo mea.

“ Ac we cristene creatures
That on the cros bileyen,
Arn ferme as in the feith,
Goddes forbode ellis ! [inne,
And han clerkes to kepen us ther-

And hem that shul come after us.

“ And Jewes lyven in lele lawe,
Oure Lord wroot it hymselfe
In stoon, for it stedefast was,
And stonde sholde evere.

Dilige Deum et proximum,
Is parfit Jewen lawe;
And took it Moyses to teche men
Til Messie coome;

And on that lawe thei lyve yit,
And leten it the beste,

And yit knewe thei Crist 10739
That cristendom taughe
For a parfit prophete
That muche peple savede
Of selkouthe sores,
Thei seighen it ofte,

Bothe of miracles and merveilles,
And how he men festede,
With two fisshes and fyve loves
Fyve thousand peple;

And by that mangerie men myghte
That Messie he semede, [wel se
And whan he lifte up Lazar, 10751
That leid was in grave,

And under stoon deed and stank,
With stif vois hym callede:

Lazare, veni foras.

Dide hym rise and rome,
Right bifore the Jewes.

“ Ac thei seiden and sworen
With sorcerie he wroughte,
And studieden to struyen hym,
And struyden hemselfe; 10761

And thorugh his pacience, hir power
To pure noght he broughte.
Patientes vincunt.

“ Daniel of hire undoynge
Devyned and seide,
Cum sanctus sanctorum veniat, ces-
sabit unctionis vestra.
And wenen tho wrecches
That he were *pseudo-propheta*,
And that his loore be lesynges,
And lakken it alle,
And hopen that he be to come 10773
That shal hem releve,
Moyses eft or Messie
Hir maistres yit devyneth.

“ Ac Pharisees and Sarzens,
Scribes and Jewes,
Arn folk of oon feith,
The fader God thei honouren.
And sithen that the Sarzens,
And also the Jewes, [leve,
Konne the firste clause of oure bi-
Credo in Deum patrem omnipoten-
tem, 10784

Prelates of cristene provinces
Sholde preve, if thei myghte,
To lere hem litlum and litlum
Et in Jesum Christum filium,
Til thei kouthe speke and spelle
Et in Spiritum sanctum,
And reden it and recorden it
With *remissionem peccatorum,*
Carnis resurrectionem, et vitam aeter-
nam. Amen.” 10793



*Passus Decimus Sextus, etc. et Pri-
mus de Do-bet.*

“ **N**OW faire falle yow,” quod
I tho, 10794

“ For youre faire shewyng ;
For Haukyns love, the actif man,
Evere I shal yow lovye !
Ac yit I am in a weer
What charité is to mene.”

“ It is a ful trie tree,” quod he,
“ Trewely to telle ;
Mercy is the more therof,
The myddul stok is ruthe ;
The leves ben lele wordes,
The lawe of holy chirche ; 10805
The blosmes beth buxom speche,
And benigne lokynge ;
Pacienc hatte the pure tree,
And pure symple of herte ;
And so thorough God and thorough
goode men,

Growtheth the fruyt charité.”

“ I wolde travaille,” quod I, “ this
tree to se,
Twenty hundred myle ; [fruyt,
And for to have my fulle of that

Forsake alle othere saulees. 10815
Lord!" quod I, "if any wight wite
Whider out it groweth."

" It groweth in a gardyn," quod
" That God made hymselfe, [he,
Amyddes mannes body,
The more is of that stokke,
Herte highte the herber
That it inne groweth.

And *liberum arbitrium*
Hath the lond the ferme
Under Piers the Plowman, 10826
To piken it and to weden it."

" Piers the Plowman!" quod I
And al for pure joye [tho,
That I herde nempne his name,
Anoon I swowned after,
And lay longe in a lone dreem;
And at the laste, me thoughte
That Piers the Plowman
Al the place me shewed,
And bad me to toten on the tree,
On top and on roote; 10837
With thre piles was it under-pight,
I perceyved it soone.

" Piers," quod I, " I preie thee,
Whi stonde thise piles here?"

" For wyndes, wiltow wite," quod
To witen it fro fallyng. [he,
Cum ceciderit justus, non collidetur,
quia Dominus supponit manum suam.

And in blowyng tyme, abite the
But if thise piles helpe. [flowres,

“ The world is a wikked wynd
 To hem that willen truthe;
 Coveitise comth of that wynd,
 And crepeth among the leves,
 And for-freteth neigh the fruyt
 Thorugh manye faire sightes;
 Thanne with the firste pil I palle
 That is *Potentia Dei*. [hym down,

“ The flesh is a fel wynd,
 And in flouryng tyme
 Thorugh likyng and lustes
 So loude he gynneth blowe, 10860
 That it norisseth nyce sightes,
 And som tyme wordes,
 And wikkede werkes therof,
 Wormes of synne,
 And for-biteth the blosmes
 Right to the bare leves.

“ Than sette I to the secounde pil
Sapientia Dei patris;
 That is the passion and the power
 Of oure prince Jhesu. [ounces,
 Thorugh preieres and thorugh pen-
 And Goddes passion in mynde,
 I save it til I se it ripen
 And som del y-fruyted.

“ And thanne fondeth the fend
 My fruyt to destruye,
 With alle the wiles that he kan;
 And waggeth the roote,
 And casteth up to the crop
 Unkynde neighebores;
 Bakbiteris breke the cheste,
 Brawleris and chideris, 10882

And leith a laddre therto, 10883
Of lesynges are the ronges,
And feccheth awey my floures som
Afore bothe myne eighen. [tyme
Ac *liberum arbitrium*
Letteth hym som tyme,
That is lieutenaunt to loken it wel,
Bi leve of myselve.

*Videatis qui peccat in Spiritum
sanctum nunquam remittetur,
etc. Hoc est idem, qui peccat
per liberum arbitrium non re-
purgatur.*

“ Ac whan the fend and the flesh
Forth with the world
Manacen bihynde me
My fruyt for to fecche, 10899
Thanne *liberum arbitrium*
Laccheth the firste plante,
And palleth adoun the pouke,
Pureliche thorugh grace
And help of the Holy Goost,
And thus have I the maistrie.”

“ Now faire falle yow! Piers,”
“ So faire ye discryven [quod I,
The power of thise postes,
And hire propre myghtes.
Ac I have thoughtes a threve.
Of thise thre piles,
In what wode thei woxen,
And where that thei growed;
For alle are thei a-liche longe,
Noon lasse than oother, 10915
And to my mynde, as me thinketh,

On o more thei growed, 10917

And of o greetnesse,

And grene of greyn thei semen."

" That is sooth," quod Piers,

" So it may bifalle;

I shal telle thee as tid

What this tree highte.

The ground there it groweth,

Goodnesse it hatte;

And I have told thee what highte

The Trinité it meneth." [the tree,

And egreliche he loked on me;

And therfore I spared 10929

To asken hym any moore therof,

And bad hym ful faire

To discryve the fruyt

That so faire hangeth.

" Heer now byneth," quod he

" If I nede hadde, [tho,

Matrimoyne I may nyme,

A moiste fruyt withalle;

Thanne continence is neer the crop,

As kaylewey bastard, 10939

Thanne bereth the crop kynde fruyt,

And clennest of alle,

Maidenhode aungeles peeris

And rathest wole be ripe,

And swete withouten swellyng,

Sour worth it nevere."

I preide Piers tho to pulle a-doun

An appul, and he wolde,

And suffre me to assaien

What savour it hadde.

And Piers caste to the crop,

And thanne comsed it to crye,
 And waggede widwehode,
 And it wepte after ;
 And whan it meved matrimoyne,
 It made a foul noise.

And I hadde ruthe whan Piers rog-
 It gradde so rufulliche ; [ged,
 For evere as thei dropped a-doun,
 The devel was redy

And gadrede hem alle togideres,
 Bothe grete and smale,
 Adam and Abraham, 10962
 And Ysaye the prophete,
 Sampson and Samuel,
 And seint Johan the Baptist,
 Bar hem forth bodily,
 No body hym letted,
 And made of holy men his hoord

In limbo inferni,
 There is derknesse and drede,
 And the devel maister.

And Piers, for pure tene,
 Of that a pil he raughte ; 10973
 He hitte after hym,
 Hitte how it myghte,
Filius by the fader wille,
 And fre-nesse of *Spiritus sancti*,
 To go robbe that rageman,
 And reve the fruyt fro hym.

And thanne spak *Spiritus sanctus*
 In Gabrielis mouthe,
 To a maide that highte Marie,
 A meke thyng withalle,
 That oon Jhesus a justices sone

Moste jouke in hir chambre, 10985
 Til *plenitudo temporis*
 Fully comen were,
 That Piers fruyt floured,
 And felle to be rype,
 And thanne sholde Jhesus juste
 By juggement of armes, [therfore,
 Wheither sholde fonge the fruyt,
 The fend or hymselfe.

The maide mydeliche tho
 The messenger graunted,
 And seide hendeliche to hym, 10996
 " Lo me ! his hand-maiden
 For to werchen his wille,
 Withouten any synne."
Ecce ancilla Domini, fiat mihi, etc.

And in the wombe of that wenche
 Was he fourty woukes,
 Til he weex a faunt thorugh hir
 And of fightyng kouthe, [flessh,
 To have y-foughte with the fend
 Er ful tyme come.

And Piers the Plowman 11007
 Perceyved plener tyme,
 And lered hym lechecraft
 His lif for to save, [his enemy,
 That though he were wounded with
 To warisshen hymselfe,
 And dide hym assaie his surgenrie
 On hem that sike were,
 Til he was perfit praktisour,
 If any peril fille ;
 And soughte out the sike
 And synfulle bothe, 11018

And salvede sike and synfulle,
 Bothe blynde and crokede,
 And commune wommen convertede,
 And to goode turnede.

*Non est sanis opus medicinæ, sed
 in, etc.*

Bothe meseles and mute,
 And in the menyson blody,
 Ofte heeled swiche,
 He ne held it for no maistrie,
 Save tho he leched Lazar
 That hadde y-leye in grave, 11029
Quatriduanus quelt,
 Quyk dide hym walke.

Ac as he made the maistrie,
Mæstus capit esse,
 And wepte water with his eighen,
 Ther seighen it manye.
 Some that the sighte seighen,
 Seiden that tyme
 That he was leche of lif,
 And lord of heigh hevene.

Jewes jangled ther ayein, 11040
 And juggede lawes, [wichecraft,
 And seide he wroghte thorugh
 And with the develes myghte.

Dæmonium habet, etc.

Thanne, "are ye cherles," quod
 "And youre children bothe, [ich,
 And Sathan youre saveour,
 Ye self now ye witnessen."

"For I have saved yow self," seith
 "And youre sones after, [Crist,
 Youre bodies, youre beestes, 11061

And blynde men holpen, 11052
 And fed yow with two fışshes
 And with fyve loves,
 And leſte baskettes ful of broke
 Bere awey who so wolde." [mete,
 And mys-seide the Jewes manliche,
 And manaced hem to bete,
 And knokked on hem with a corde,
 And caste a-doun hir stalles
 That in chirche chaffareden,
 Or chaungeden any moneie,
 And seide it in sighte of hem alle,
 So that alle herden ;

" I shal overturne this temple,
 And a-doun throwe it,
 And in thre daies after
 Edifie it newe, [moore
 And maken it as muche outhter
 In alle manere poyntes
 As evere it was, and as wid ;
 Wherfore I hote yow,
 Of preieres and of perfittuesse
 This place that ye callen." 11074
Domus mea domus orationis vocabitur.

Envye and yvel wil
 Was in the Jewes ;
 Thei casten and contreveden
 To kulle hym whan thei myghte,
 Eche day after oother
 Hir tyme thei awaiteden ;
 Til it bifel on a Friday
 A litel bifore Pasqe,
 The Thursday bifore 11085

There he made his maundee, 11086
Sittyng at the soper
He seide thise wordes,
“ I am sold thorugh oon of yow,
He shal the tyme rewe,
That evere he his Saveour solde,
For silver or ellis.”

Judas jangled ther ayein ;
Ac Jhesus hym tolde,
It was hymself soothly,
And seide *tu dicis*.

Thanne wente forth that wikked
And with the Jewes mette, [man,
And tolde hem a tokne
How to knowe with Jhesus,
And which tokne to this day
To muche is y-used,
That is kissyng and fair counte-
And unkynde wille. [naunce,
And so was with Judas tho,
That Jhesus bitrayed :
“ *Ave, raby*,” quod that ribaud,
And right to hym he yede, 11108
And kiste hym, to be caught therby,
And kulled of the Jewes.

Thanne Jhesus to Judas
And to the Jewes seide,
“ Falsnesse I fynde
In thi faire speche,
And gile in thi glad chere,
And galle is in thi laughyng.
Thow shalt be myrour
To many men to deceyve,
Ac the worse and the wikkednesse

Shal worthe upon thiselvē. 11120
Necessē est ut veniant scandala :
Vē homini illi per quēm scan-
dalum venit!

“ Though I bi treson be take
 At yoare owene wille,
 Suffreth myne apostles in pees
 And in pays gange.”
 On a Thursday in thesternesse
 Thus was he taken,
 Thorugh Judas and Jewes,
 Jhesus was his name, 11131
 That on the Friday folwynge
 For mankyndes sake
 Justed in Jherusalem,
 A joye to us alle.
 On cros upon Calvarie
 Crist took the bataille
 Ayeins deeth and the devel,
 Destroyed hir botheres myghtes,
 Deide and deed for-dide,
 And day of nyght made.

And I awaked therwith, 11142
 And wiped myne eighen,
 And after Piers the Plowman
 Pried and stared
 Est-ward and west-ward,
 I waited after faste,
 And yede forth as an ydiot
 In contree to aspie,
 After Piers the Plowman
 Many a place I soughte.
 And thanne mette I with a man,
 A myd-lenten Sonday, 11153

As hoor as an hawethorn, 11154
And Abraham he highte.
I frayned hym first
Fram whennes he come,
And of whennes he were
And whider that he soughte.

“ **I** AM Feith,” quod that freke,
“ It falleth noght to lye,
And of Abrahames hous
An heraud of armes,
And seke after a segge 11164
That I seigh ones,

A ful bold bacheler,
I knew hym by his blasen.”

“ What berth that buyrn ?” quod
“ So blisse thee bitide !” [I tho,
“ Thre leodes in oon lyth,
Noon lenger than oother,
Of oon muchel and myght
In mesure and in lengthe;
That oon dooth, alle dooth,
And ech dooth bi his one. 11175

“ The firste hath myght and ma-
Makere of alle thynges, [jestee,
Pater is his propre name,
A persone by hymselfe.

“ The secounde of tha sire is
Sothfastnesse *filius*,
Wardeyn of that wit hath
Was evere withouten gynnyng.

“ The thridde highte the Holi
A persone by hymselfe, [Goost,
The light of al that lif hath 11186

A-londe and a-watre, 11187
 Confortour of creatures,
 Of hym cometh alle blisse.

“ So thre bilongeth for a lord
 That lordship cleymeth,
 Might and mene
 To knowe his owene myghte,
 Of hym and of his servaunt,
 And what thei suffre bothe.

“ So God that gynnyng hadde
 nevere,
 But tho hym good thoughte, 11197
 Sente forth his sone,
 As for servaunt that tyme,
 To occupie hym here,
 Til issue were spronge,
 That is, children of charité,
 And holi chirche the moder ;
 Patriarkes and prophetes
 And apostles were the children,
 And Crist and cristendom,
 And cristene holy chirche,
 In menyng that man moste 11208
 On o God bileve.

And there hym likede and lovede,
 In thre persones hym shewede,
 And that it may be so and sooth,
 Manhode it sheweth,
 Wedlok and widwehode,
 With virginité y-nempned,
 In tokenyng of the Trinité
 Was out of man taken.

“ Adam was oure aller fader,
 And Eve was of hymselfe, 11219

And the issue that thei hadde 11220
It was of hem bothe,
And either is otheres joie
In thre sondry persones,
And in hevene and here
Oon singuler name ;
And thus is mankynde and manhede
Of matrimoyne y-spronge,
And bitokneth the Trinité
And trewe bileve.

“ Mighty is matrimoyne,
That multiplieth the erthe, 11231
And bitokneth trewely,
Telle if I dorste,
Hym that first formed al,
The fader of hevene.

“ The sone, if I it dorste seye,
Resembleth wel the widewe.
Deus meus, Deus meus, ut quid de-
reliquisti me!

“ That is, creatour weex creature
To knowe what was bothe.
As widewe withouten wedlok 11242
Was nevere yit y-seighe ;
Na-moore myghte God be man,
But if he moder hadde.
So widewe withouten wedlok
May noght wel stande,
Ne matrimoyne withouten muliere
Is noght muche to preise.
Maledictus homo qui non reliquit
semen in Israel! etc.
“ Thus in thre persones
Is perfitliche manhede ; 11253

That is man and his make 11254
 And mulliere children. [raciona
 And is noght but gendre of a gene-
 Bifore Jhesu Crist in hevene;
 So is the fader forth with the sone,
 And fre wille of bothe.

*Spiritus procedens a patre et filio,
 etc.*

Which is the Holy Goost of alle,
 And alle is but o God.

“ Thus in a somer I hym seigh
 As I sat in my porche. 11265
 I roos up and reverenced hym,
 And right faire hym grette,
 Thre men to my sighte
 I made wel at ese,
 Wessh her feet and wiped hem,
 And afterward thei eten
 Calves flessh and cake-breed,
 And knewe what I thoughte!
 Ful trewe toknes bitwene us is,
 To telle, whan me liketh.

“ First he fonded me 11276
 If I lovede bettre
 Hym or Ysaak myn heir,
 The which he highte me kulle.
 He wiste my wille bi hym,
 He wol me it allowe;
 I am ful siker in soule therof,
 And my sone bothe.
 I circumscised my sone
 Sithen for his sake,
 Myself and my meynee,
 And alle that male weere, 11287

Bledden blood for that Lordes love,
And hope to blisse the tyme.
Myn affaunce and my feith
Is ferme in his bileve ;
For hymself bihighte to me,
And to myn issue bothe,
Lond and lordshipe,
And lif withouten ende ;
To me and to myn issue
Moore yet he grauntede,
Mercy for oure mys-dedes,
As many tyme as we asken. 11299
*Quam olim Abrahae promisisti et
semini ejus.*

“ And siththe he sente me to seye
I sholde do sacrificise,
And doon hym worship with breed
And with wyn bothe ;
And called me the foot of his feith,
His folk for to save,
And defende hem fro the fend,
Folk that on me leveden. 11309

“ Thus have I ben his heraud
Here and in helle,
And conforted many a careful
That after his comyng waiteden.
And thus I seke hym,” he seide,
“ For I herde seyn late
Of a barn that baptysed hym,
Johan Baptist was his name,
That to patriarkes and to prophetes,
And to oother peple in d̄rknesse,
Seide that he seigh here
That sholde save us alle.” 11321

Ecce agnus dei! etc.

11322

I hadde wonder of hise wordes,
 And of hise wide clothes ;
 For in his bosom he bar a thyng
 That he blissed evere.
 And I loked in his lappe,
 A lazur lay therinne
 Amonges patriarches and prophetes
 Pleyinge togideres.

“ What awaitestow ? ” quod he,
 “ And what woldestow have ? ”
 “ I wolde wite,” quod I tho,
 “ What is in youre lappe.” 11334
 “ Loo ! ” quod he ; and leet me see.
 “ Lord, mercy ! ” I seide ;
 “ This is a present of muche pris,
 What prynce shal it have ? ” [he ;
 “ It is a precious present,” quod
 “ Ac the pouke it hath attached,
 And me thermyde,” quod that man,
 “ May no wed us quyte,
 Ne no buyrn be oure borgh,
 Ne brynge us fram his daunger ;
 Out of the poukes pondfold 11345
 No maynprise may us fecche,
 Til he come that I carpe of,
 Crist is his name,
 That shal delivere us som day
 Out of the develes power,
 And bettre wed for us legge
 Than we ben alle worthi,
 That is lif for lif,
 Or ligge thus evere
 Lollynge in my lappe, 11355

Til swich a lord us fecche." 11356
"Allas!" I seide, "that synne
So longe shal lette
The myght of Goddes mercy,
That myghte us alle amende."
I wepte for hise wordes.
With that saugh I another
Rapeliche renne forth,
The righte wey he wente.
I affrayned hym first
Fram whennes he come,
And what he highte, and whider he
wolde;
And wightly he tolde. 11368





*Passus Decimus Septimus, etc. et
Secundus de Do-bet.*

“ **I** AM *Spes*,” quod he; “ aspie
And spire after a knyght,
That took me a maundement
Upon the mount of Synay,
To rule alle reames with,
I bere the writ here.”

“ Is it enseled ?” I seide,
“ May men see thi lettres ?”
“ Nay,” he seide, “ seke hym
That hath the seel to kepe;
And that is cros and cristendom,
And Crist theron to honge. 11380
And whan it is enseled so,
I woot wel the sothe,
That Luciferis lordshipre
Laste shal no lenger.”

“ Lat se thi lettres,” quod I,
“ We myghte the lawe knowe.”

Thanne plukkede he forth a pa-
A pece of an hard roche, [tente,
Wheron were writen two wordes
On this wise y-glosed.

Dilige Deum et proximum tuum.

This was the tixte trewely, 11392

I took ful good yeme; 11393
 The glose was gloriously writen,
 With a gilt penne.

*In hiis duobus mandatis tota lex
 pendet et prophetia.*

“ Ben here alle thi lordes lawes?”
 quod I.

“ Ye, leve me wel,” he seide;
 And who so wercheth after this writ,
 I wol undertaken

Shal nevere devel hym dere,
 Ne deeth in soule greve. 11403
 For, though I seye it myself,
 I have saved with this charme
 Of men and of wommen

Many score thousand. [raud;
 “ Ye seien sooth,” seide this he-
 “ I have y-founde it ofte.

Lo! here in my lappe
 That leeved on that charme,
 Josue and Judith,
 And Judas Macabeus, 11413
 Ye, and sixti thousand biside forth,
 That ben noght seyen here.”

“ Youre wordes arn wonderfuller,”
 quod I tho,

“ Which of yow is trewest,
 And lelest to leve so,
 For lif, and for soule?
 Abraham seith
 That he seigh hooly the Trinité,
 Thre personnes in parcelles
 Departable fro oother,
 And alle thre but o god; 11424

Thus Abraham me taughte, ¹¹⁴²⁵
 And hath saved that biled so,
 And sory for hir synnes/ —
 He kan noght siggen the somme,
 And some arn in his lappe.
 What neded it thanne
 A newe lawe to bigynne,
 Sith the firste suffiseth
 To savacion and to blisse ?
 And now cometh *Spes* and speketh,
 That aspied the lawe ;
 And telleth noght of the Trinité
 That took hym hise lettres,
 To bileeve and lovye
 In o lord almyghty,
 And siththe right as myself
 So lovye alle peple.

“ The gome that gooth with o staf,
 He semeth in gretter heele
 Than he that gooth with two staves,
 To sighte of us alle.

“ And right so, bi the roode !
 Reson me sheweth ¹¹⁴⁴⁷
 That it is lighter to lewed men
 O lesson to knowe,
 Than for to techen hem two,
 And to hard to lerne the leeste.
 It is ful hard for any man
 On Abraham bileeve ;
 And wel awey worse yit
 For to love a shewewe.
 It is lighter to leeve
 In thre lovely persones,
 Than for to lovye and leve ¹¹⁴⁵⁸

As wel lorels as lele." 11469
" Go thi gate !" quod I to *Spes*,
" So me God helpe !
Tho that lernen thi lawe,
Wol litel while usen it."
And as we wenten thus in the wey
Wordynge togideres,
Thanne seigne we a Samaritan
Sittyng on a mule,
Ridynge ful rapely
The righte wey we yeden,
Comynge from a contree 11470
That men called Jerico,
To a justes in Jerusalem
He chaced awey faste.
Bothe the heraud and Hope
And he mette at ones
Where a man was wounded,
And with theves taken ;
He myghte neither steppe ne stande,
Ne stere foot ne handes,
Ne helpe hymself soothly,
For semy-vif he semed, 11481
And as naked as a needle,
And noon help aboute hym.
Feith hadde first sighte of hym ;
Ac he fleigh aside,
And nolde noght neghen hym
By nyne londes lengthe.
Hope cam hippynge after,
That hadde so y-bosted
How he with Moyses maundement
Hadde many men y-holpe ; [segge,
Ac whan he hadde sighte of that

Aside he gan hym drawe 11493
 Dredfully bi this day,
 As doke dooth fram the faucon.

Ac so soone so the Samaritan
 Hadde sighte of this leode,
 He lighte a-down of lyard,
 And ladde hym in his hande,
 And to the wye he wente
 Hise woundes to biholde ;
 And perceyved bi his pouſ
 He was in peril to dye, [rapelier,
 And but he hadde recovered the
 That rise sholde he nevere. 11505
 With wyn and with oille
 Hise woundes he washeda,
 Enbawmed hym and bond his heed,
 And in his lappe hym leide,
 And ladde hym so forth on lyard
 To *lex Christi*, a graunge
 Wel sixe mile or sevene
 Biside the newe market ;
 Herberwed hym at an hostrie,
 And to the hostiler called, 11515
 And seide, " Have kepe this man
 Til I come fro the justes ;
 And lo ! here silver," he seide,
 " For salve to hise woundes."
 And he took hym two pens,
 To liflod, as it weere ; [moore,
 And seide, " What he spendeth
 I make thee good herafter ;
 For I may noght lette," quod that
 And lyard he bistrideth, [leode ;
 And raped hym to Jerusalem-ward

The righte wey to ryde. 11527

Feith folwede after faste,
And fondede to mete hym;
And *Spes* spakliche hym spedde,
Spede if he myghte
To overtaken hym and talke to hym,
Er thei to towne coome.

And whan I seigh this, I so-
journed noght,
But shoop me to renne,
And suwed that Samaritan
That was so ful of pité, 11537
And graunted hym to ben his groom.
“ Graunt mercy !” he seide ;
“ Ac thi frend and thi felawe,” quod
“ Thow fyndest me at nede.” [he,
And I thanked hym tho,
And siththe I hym tolde
How that Feith fleigh awey,
And *Spes* his felawe bothe,
For sighte of that sorweful man
That robbed was with theves.

“ Have hem excused,” quod he,
“ Hir help may litel availle ;
May no medicyne on molde
The man to heele bryngé,
Neither feith ne fyn hope,
So festred be hise woundes,
Withouten the blood of a barn
Born of a mayde.
And he be bathed in that blood,
Baptised as it were,
And thanne plastered with penaunce
And passion of that baby, 11539

He sholde stonde and steppe. 11560
 Ac stalworthe worth he nevere,
 Til he have eten al the barn,
 And his blood y-dronke.

For wente nevere wye in this world
 Thorugh that wildernesse,
 That he ne was robbed or rifled,
 Rood he there or yede,
 Save Feith and his felawe,
Spes, and myselfe,
 And thiself now, 11570
 And swiche as suwen oure werkes.

“ For outlawes in the wode
 And under bank lotieth,
 And mowen ech man see,
 And good mark take
 Who is bihynde and who bifore,
 And who ben on horse.
 For he halt hym hardier on horse
 Than he that is foote.
 For he seigh me that am Samaritan
 Suwen Feith and his felawe 11581
 On my capul that highte *caro*,
 Of mankynde I took it;
 He was unhardy that harlot,
 And hidde hym in *Inferno*.
 Ac er this day thre daies,
 I dar undertaken,
 That he worth fettred, that feloun,
 Faste with cheynes,
 And nevere eft greve gome
 That gooth this ilke gate.

“ And thanne shal Feith be for-
 ster here, 11592

PIERS PLOUGHMAN. 355

And in this fryth walke, 11593
And kennen out comune men
That knownen noght the contree
Which is the wey that I wente,
And wher forth to Jerusalem.
And Hope the hostilers man shal be,
Ther the man lith an helyng ;
And alle that feble and feynte be,
That Feith may noght teche,
Hope shal lede hem forth with love,
As his lettre telleth, 11603
And hostele hem and heele
Thorugh holy chirche bileyve,
Til I have salve for alle sike ;
And thanne shal I turne,
And come ayein bi this contree,
And conforten alle sike
That craveth it and coveiteth it,
Or crieth therafter.
For the barn was born in Bethleem,
That with his blood shal save
Alle that lyven in feith 11614
And folwen his felawes techynge.”
“ A ! swete sire,” I seide tho,
“ Wher I shal bileyve,
As Feith and his felawe
Enformed me bothe,
In thre persones departable,
That perpetuele were evere,
And alle thre but o God,
Thus Abraham me taughte.
“ And Hope afterward
He bad me to lovye
O God with al my good, 11626

And alle gomes after,
Lovyhe hem lik myselfe,
Ac oure Lord aboven alle." 11627

“ After Abraham,” quod he,
“ That heraud of armes,
Sette fully thi feith
And ferme blyeve;
And as Hope highte thee,
I hote that thou lovye
Thyn evene cristene evere moore
Evene forth with thiselwe.
And if Conscience carpe ther ayein,
Or kynde wit eyther,
Or eretikes with argumentz,
Thyn hond thou hem shewe;
For God is after an hand,
Y-heer now and knowe it.

" The fader was first as a fust,
With o fynger foldyng;
Til hym lovede and liste
To unloosen his fynger,
And profre it forth as with a pawme
To what place it sholde, 11649

“ The pawme is purely the hand,
And profreth forth the fyngres,
To ministren and to make
That myght of hand knoweth;
And bitokneth trewely,
Telle who so liketh,
The Holy Goost of hevene
He is as the pawme.

" The fyngres that fre ben
To folde and to serve,
Bitoknen soothly the Sone 11660

That sent was til erthe, 11661
 That touched and tastede
 At techyng of the pawme
 Seinte Marie a mayde,
 And mankynde laughte.

*Qui conceptus est de Spiritu sancto,
 etc.*

“ The Fader is ~~pawme~~ as a fust,
 With fynger to touche,—
Quia omnia traham ad meipsum,
etc.—

Al that the pawme perceyveth
 Profitable to feele.

“ Thus are thei alle but oon,
 As it an hand weere,
 And thre sondry sightes
 In oon shewynge,
 The pawme for it putteth forth
 And the fust bothe; [fyngres,
 Right so readily,
 Reson it sheweth
 How he that is Holy Goost
 Sire and Son preveth. 11683

“ And as the hand halt harde,
 And alle thyng faste,
 Thorough fourfyngres and a thombe
 Forth with the pawme;
 Right so the Fader and the Sone,
 And Seint Spirit the thridde,
 Al the wide world
 Withinne hem thre holden,
 Bothe wolkne and the wynd,
 Water and erthe,
 Hevene and helle, 11694

And al that is therinne.

11695

“ Thus it is, nedeth no man
Trowe noon oother,
That thre thynges bilongeth
In oure Lord of Hevene;
And aren serelopes by hemself,
A-sondry were thei nevere,
Na-moore than myn hand may
Meve withoute my fyngres.

“ And as my fust is ful hand
Y-holden togideres;
So is the Fader a ful God, 11706
Formour and shappere.

Tu fabricator omnium, etc.
And al the myght myd hym is
In makyng of thynges.
The fyngres formen a ful hand
To portreye or peynten,
Kervynge and compasyng,
As craft of the fyngres.

“ Right so is the Sone
The science of the Fader,
And ful God as is the Fader, 11717
No febler ne no bettre. [hand,

“ The pawme is pureliche the
And hath power by hymselfe,
Other wise than the writhen fust,
Or werkmanshipe of fyngres.
For he hath power
To putte out alle the joyntes,
And to unfolde the folden fust,
At the fyngres wille.

“ So is the Holy Goost God,
Neither gretter ne lasse 11728

PIERS PLOUGHMAN. 359

Than is the Sire and the Sone,
And in the same myghte.
And alle are thei but o God ;
As is myn hand and my fyngres,
Unfolden or folden,
My fust and my pawme,
Al is but an hand ; *ac who is hanke in the*
Evene in the myddes, *ac who is hanke in the*
He may receyve right noght,
Reson it sheweth,
For the fyngres that folde sholde
And the fust make, 11740
For peyne of the pawme,
Power hem failleth
To clucche or to clawe,
To clippe or to holde.

“ Were the myddel of myn hand
Y-maymed or y-perissed,
I sholde receyve right noght
Of that I reche myghte.

“ Ac though my thombe and my
Bothe were to-shullen, *[fyngres]* I akel jn 11750
And the myddel of myn hand - to dñe
Withoutte *male-eze*, S. 11751
In many kynnes maneres
I myghte myself helpe,
Bothe mene and amende, *~*
Though alle my fyngres oke.

“ By this skile, me thynketh,
I se an evidence *[Spirit,*
That who so synneth in the Seint
Assoilled worth he nevere,
Neither here ne ellis where,
As I herde telle. 11762

Qui pecoat in Spiritu sancto, etc.
 For he priketh God as in the pawme,
 That *peccat in Spiritu sancto.*
 For God the fader is as a fust,
 The Sone is as a fynger,
 The Holy Goost of hevene
 Is as it were the pawme;
 So who so synneth in the SeintSpirit,
 It semeth that he greveth
 God, that he grypeth with,
 And wolde his grace quenche.

“ And to a torche or a tapur
 The Trinité is likned; 11775
 As wex and a weke
 Were twyned togideres,
 And thanne a fir flawmynge
 Forth out of bothe;
 And as wex and weke
 And hoot fir togideres
 Fostren forth a flawmbe
 And a fair leye,
 So dooth the Sire and the S_one
 And also *Spiritus sanctus,* 11785
 That alle kynne cristene
 Clensem of synnes
 And as thou seest som tyme
 Sodeynliche a torche,
 The blase therof y-blowe out,
 Yet brenneth the weke
 Withouten leye or light
 That the macche brenneth;
 So is Holy Goost God,
 And grace withoute mercy
 To alle unkynde creatures, 11796

That coveite to destruye 11797

Lele love or lif

That oure Lord shapte.

“ And as glowynge gledes

Gladeth noght thise werkmen,

That werchen and waken

In wyntres nyghtes,

As dooth a kex or a candle

That caught hath fir and blaseth ;

Na-moore dooth Sire ne Sone

Ne Seint Spirit togidres

Graunte no grace

11808

Ne forgifnesse of synnes,

Til the Holy Goost gynne

To glowe and to blase.

So that the Holy Goost

Gloweth but as a glade,

Til that lele love

Ligge on hym and blowe,

And thanne flawmeth he as fir

On Fader and on *Filius*,

And melteth hire myght into mercy ;

As men may se in wyntre 11819

Ysekeles and ~~evesynges~~ ^{in releases}

Thorugh hete of the sonne

Melte in a minut while

To myst and to watre.

“ So grace of the Holy Goost

The greet myght of the Trinité

Melteth to mercy, ^{met}

To merciable and to ^{to} other;

And as wex withouten moore

On a warm glede

Wol brennen and blasen, 11820

Be thei togideres, 11831

And solacen hem that mowe se,
That sitten in derknesse,

So wol the Fader forgyve

Folk of mylde hertes,

That rufulyly repenten,

And restitucion make,

In as muche as thei mowen

Amenden and paien;

And if it suffise noght for assetz,

That in swich a wille deyeth,

Mercy for his mekenesse 11842

Wol maken good the remenaunt.

And as the weke and fir

Wol maken a warm flaumbe,

For to murthen men myd

That in the derke sitten;

So wole Crist of his curteisie,

And men crye hym mercy,

Bothe forgyve and foryete,

And yit bidde for us

To the Fader of hevene

Forgifnesse to have. 11853

“Ac hewe fir at a flynt

Foure hundred wynter,

But thou have tow to take it with,

Tonder or broches,

Al thi labour is lost,

And al thi long travaille;

For may no fir flaumbe make,

Faille it ~~is~~ kynde. ~~is~~

“So is the Holi Goost God,

And grace withouten mercy

To alle unkynde creatures, 11864

PIERS PLOUGHMAN. 363

Crist hymself witnesseth. 11865

Amen dico vobis, nescio vos, etc.

“ Be unkynde to thyn evene
cristene,

And al that thou kanst bidde,

Delen and do penaunce

Day and nyght evere,

And purchace al the pardon

Of Pampilon and Rome,

And indulgences y-nowe,

And be *ingratus* to thi kynde,

The Holy Goost hereth thee noght,

Ne helpe may thee by reson ;

For unkyndenesse quencheth hym,

That he kan noght shyne,

Ne brenne ne blase clere, 11879

For blowynge of unkyndenesse.

Poul the apostel

Preveth wheither I lye.

Si linguis hominum loquar, etc.

“ For-thi beth war, ye wise men,

That with the world deleth,

That riche ben and reson knoweth,

Ruleth wel youre soule,

Beth noght unkynde, I conseille yow,

To youre evene cristene,

For manye of yow riche men,

By my soule ! men telleth,

Ye brenne, but ye blase noght,

That is a blynd bekene.

Non omnis qui dicit Domine ! Do-

mine ! intrabit, etc.

“ Dives deyde dampned,

For his unkyndenesse 11897

Of his mete and of his moneie 11898
To men that it nedede.

Ech a riche I rede
Reward at hym take,
And gyveth youre good to that God
That grace of ariseth ;
For thei that ben unkynde to hise,
Hope I noon oother,
But thei dwelle ther Dives is
Dayes withouten ende. [trarie,

“ Thus is unkyndenesse the con-
That quencheth, as it were, 11909
The grace of the Holy Goost,
Goddes owene kynde.

For that kynde dooth, unkynde for-
As thise corsede theves [dooth ;
Unkynde cristene men,
For coveitise and envye,
Sleeth a man for hise moebles
With mouth or with handes.

For that the Holy Goost hath to
The harlotes destryueth, [kepe,
The which is lif and love, 11920
The leye of mannes body.

For every manere good man
May be likned to a torche,
Or ellis to a tapur,
To reverence the Trinité,
And who morthereth a good man,
Me thynketh by myn inwit,
He for-dooth the levest light
That oure Lord lovyeth.

“ And yet in manye ~~no~~ maneres
Men offenden the Holy Goost.
Ac this is the worste wise 11932

PIERS PLOUGHMAN. 865

That any wight myghte 11903
Synnen ayein the Seint Spirit,
Assenten to destruye
For coveitise of any kynnes thyng.
That Crist deere boughte, <
That wikkedliche and wilfulliche
Wolde mercy aniente.

“ Innocence is next God,
And nyght and day it crieth,
‘ Vengeaunce! vengeaunce!
Forgyve be it nevere [blood,
That shente us and shedde oure
For-shapte us, as it were !’ 11945
Vindica sanguinem justorum.

“ Thus ‘ Vengeaunce! venge-
Verrey Charité asketh. [aunce !’
And sith holy chirche and Charité
Chargeth this so soore,
Leve I nevere that oure Lord
Wol love that charité lakketh,
Ne have pité for any preiere
Ther that he pleyneth.”

“ I pose I hadde synned so,
And sholde now deye ; 11956
And now am I sory that I so
The Seint Spirit a-gulte,
Confesse me and crye his grace,
God that al made,
And myldeliche his mercy aske,
Myghte I noght be saved ?”

“ Yis,” seide the Samaritan,
“ So wel thow myght repente,
That rightwisnesse thorugh repent-
To ruthe myghte turne. [aunce
Ac it is but selden y-seighe 11967

Ther soothnesse bereth witnesse,
 Any creature that is coupable
 Afore a kynge's justice,
 Be raunsoned for his repentaunce,
 Ther alle reson hym dampneth.
 For ther that partie pursueth,
 The peple is so huge,
 That the kyng may do no mercy
 Til bothe men acorde,
 And eyther have equité,
 As holy writ telleth.

11978

Nunquam dimittitur peccatum, etc.

“ Thus it fareth by swich folk
 That falsly al hire lyves
 Yvele lyven, and leten noght
 Til lif hem forsake.
 Good hope, that helpe sholde,
 To wanhope torneth,
 Noght of the noun power of God,
 That he ne is myghtful
 To amende al that amys is,
 And his mercy gretter
 Than alle oure wikkede werkes,
 As holy writ telleth.

11991

*Misericordia ejus super omnia opera
 ejus.*

Ac er his rightwisnesse to ruthe
 Som restitucion bihoveth. [torne,
 His sorwe is satisfaccion,
 For hym that may noght paie,

“ Thre thynges ther ben
 That doon a man by strengthe
 For to fleen his owene
 As holy writ sheweth.

“ That oon is a wikkede wif,

That wol noght be chastised ; 12023
Hir feere fleeth fro hire,
For feere of hir tongue.

“ And if his hous be un-hiled,
And reyne on his bedde,
He seketh and seketh
Til he slepe drye.

“ And whan smoke and smolder
Smyt in his sighte,
It dooth hym worse than his wif
Or wete to slepe.
For smoke and smolder 12014
Smyteth in his eighen,
Til he be bler-eighed or blynd,
And hoors in the throte,
Cogheth, and curseth
That Crist gyve hem sorwe
That sholde bryngē in bettre wode,
Or blowe it til it brende.

“ Thise thre that I telle of
Ben thus to understande ;
The wif is oure wikked flessh,
That wol noght be chastised ; 12025
For kynde clyveth on hym evere
To contrarie the soule.
And though it falle, it fynt skiles
That freleſtē it made,
And that is lightly forgyven
And forgeten bothe,
To man that mercy asketh,
And amendē thenketh.

“ The reyn that reyneth
Ther we reste sholde,
Ben siknesse and sorwes
That we suffren ofte ; 12037

As Poul the apostle 12038
 To the people taughe.

Virtus infirmitate perficitur, etc.

“ And though that men make
 Muche doel in hir angre,
 And ben inpacient in hir penaunce,
 Pure reson knoweth
 That thei han cause to contrarie
 By kynde of hir siknesse ;
 And lightliche oure Lord
 At hir lyves ende
 Hath mercy on swiche men,
 That so yvele may suffre. 12050

“ Ac the smoke and the smolder
 That smyt in oure eighen,
 That is coveitise and unkyndenesse,
 That quencheth Goddes mercy.
 For unkyndenesse is the contrarie
 Of alle kynnes reson.

For ther nys sik ne sory,
 Ne noon so muche wrecche,
 That he ne may lovy, and hym
 And lene of his herte [like,
 Good wille and good word,
 And wisshien and willen
 Alle manere men
 Mercy and forgifnesse,
 And lovye hem lik hymself,
 And his lif amende.

“ I may no lenger lette,” quod he;
 And lyard he prikede,
 And wente awey as wynd.
 And therwith I awakede. 12070



*Passus Decimus Octavus, etc. et
Tertius de Do-bet.*

WOLLEWARD and weet-
shoed 12072
Wente I forth after,
As a recchelees renk
That of no wo roughte,
And yede forth lik a loren
Al my lif tyme,
Til I weex wery of the world,
And wilned eft to slepe,
And lened me to a lenton,
And longe tyme I slepte; [aunce,
And of Cristes passion and pen-
The peple that of raughte,
Reste me there, and rutte faste
Til *ramis palmarum*.
Of gerlis and of *gloria laus*
Gretly me dremed,
And how *hosanna* by organye
Olde folk songen.
Oon semblable to the Samaritan,
And som deel to Piers the Plow-
Bare-foot on an asse bak [man,
Boot-les cam prikye, 12093

Be thei togideres, 11831

And solacen hem that mowe se,
That sitten in derknesse,

So wol the Fader forgyve

Folk of mylde hertes,

That rufuly repenten,

And restitucion make,

In as muche as thei mowen

Amenden and painen;

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That is a blynd bekene.

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mine! intrabit, etc.

“ Dives deyde dampned,

For his unkyndenesse 11897

Here he stant that seide it ; 12160
 And yit maken it as muche
 In alle manere poyntes,
 Bothe as long and as large,
 Bi lofte and by grounde."

" *Crucifie!*" quod a cachepol;
 " I warante hym a wicche."

" *Tolle! tolle!*" quod another,
 And took of kene thornes,
 And bigan of kene thorn
 A garland to make,
 And sette it sore on his heed, 12171
 And seide in envye,
 " *Ave, Raby,*" quod that rybaud,
 And threw reedes at hym,
 Nailed hym with thre nailes
 Naked on the roode,
 And poison on a poole
 Thei putte up to hise lippes,
 And beden hym drynken his deeth
 yvel,

Hise daies were y-done,
 " And if that thou solil be, 12181
 Help now thiselv;
 If thou be Crist and kynges sone,
 Com down of the roode; [lovethe,
 Thanne shul we leve that lif thee
 And wol noght lete thee deye."

" *Consummatum est,*" quod Crist,
 And comsede for to swoune
 Pitousliche and pale,
 As a prison that deieth.
 The lord of lif and of light
 Tho leide hise eighen togideres.

The day for drede withdrough,
And derk bicam the sonne;
The wal waggede and cleef,
And al the world quaved;
Dede men for that dene
Come out of depe graves,
And tolde why that tempeste
So longe tyme durede;
" For a bitter bataille,"
The dede body seide,
" Lif and deeth in this derknesse
Hir oon for-dooth hir oother. 12204
Shal no wight wite witterly
Who shal have the maistrie
Er Sonday aboute sonne risyng;"
And sank with that til erthe.

Some seide that he was Goddes
That so faire deide. [sone
Vere filius Dei erat iste.
And some seide he was a wicche,
" Good is that we assaye
Wher he be deed or noght deed,
Doun er he be taken." 12215

Two theves also
Tholed deeth that tyme,
Upon a croos besides Crist,
So was the comune lawe.
A cachepol cam forth
And craked bothe hire legges,
And the armes after
Of either of tho theves.
Ac was no body so boold
Goddes body to touche.
For he was knyght and kynges sone,

Kynde for-yaf that tyme, ¹²²²⁷
 That noon harlot were so hardy
 To leyen hond upon hym.

Ac ther cam forth a knyght,
 With a kene spere y-grounde,
 Highte Longeus, as the lettre tell-
 eth,

And longe hadde lore his sighte.
 Bifore Pilat and oother peple
 In the place he hoved ;
 Maugree his manye teeth,
 He was maad that tyme ¹²²³⁷
 To take the spere in his hond,
 And justen with Jhesus.

For alle thei were unhardy,
 That hoved on horse or stode,
 To touchen hym or to tasten hym,
 Or taken doun of roode.
 But this blynde bacheler
 Baar hym thorugh the herte ;
 The blood sprong doun by the spere,
 And unspered the knyghtes eighen.

Thanne fil the knyght upon knees,
 And cryde hym mercy ; ¹²²⁴⁹
 " Ayein my wille it was, Lord,
 To wownde yow so soore."
 He sighed and seide,
 " Soore it me a-thynketh :
 For the dede that I have doon
 I do me in youre grace.
 Have on me ruthe ! rightful Jhesu !"
 And right with that he wepte.

Thanne gan Feith felly
 The false Jewes despise, ¹²²⁵⁹

*Cum veniat sanctus sanctorum, ces-
sabit unctio vestra.*

What for feere of this ferly,
And of the false Jewes,
I drow me in that derknesse
To *descendit ad inferna* ;
And there I saugh soothly
Secundum Scripturas
Out of the west coste
A wenche, as me thoughte,
Cam walkynge in the wey,
To helle-ward she loked. 12305
Mercy highte that mayde,
A meke thyng withalle,
A ful benigne burde,
And buxom of speche.

Hir suster, as it semed,
Cam soothly walkynge,
Evene out of the est,
And westward she lokede,
A ful comely creature,
Truthe she highte, 12315
For the vertue that hire folwede
A-fered was she nevere.

Whan thise maydenes mette,
Mercy and Truthe,
Either asked oother
Of this grete wonder,
Of the dyn and of the derknesse,
And how the day rowed,
And which a light and a leme
Lay bifore helle.
“ Ich have ferly of this fare,
In feith !” seide Truthe, 12327

“ And am wendynge to wite 12328
What this wonder meneth.”

“ Have no merveille,” quod
“ Murth it bitokneth. [Mercy,
A maiden that highte Marie,
And moder withouten felyng
Of any kynnes creature,
Conceyved thorugh speche
And grace of the Holy Goost,
Weex greet with childe,
Withouten wem 12338
Into this world she broghte hym;
And that my tale be trewe,
I take God to witnesse.

“ Sith this barn was y-bore
Ben .xxx.“ wynter passed,
Which deide and deeth tholed
This day aboute myd-day,
And that is cause of this clips
That closeth now the sonne,
In menyng that man shal
Fro merknesse be drawe, 12349
The while this light and this leme
Shal Lucifer a-blende.
For patriarkes and prophetes
Han preached herof ofte:
That man shal man save
Thorugh a maydenes helpe;
And that was tynt thorugh tree,
Tree shal it wynne;
And that deeth a-down broughte,
Deeth shal releve.”

“ That thou tellest,” quod Truthe,
“ Is but a tale of Waltrot. 12361

For Adam and Eve, 12362
 And Abraham, with othere,
 Patriarkes and prophetes,
 That in peyne liggen,
 Leve thou nevere that yon light
 Hem a-lofte brynge,
 Ne have hem out of helle.
 Hold thi tonge, Mercy !
 It is but a trufle that thou tellest ;
 I, Truthe, woot the sothe.
 For he that is ones in helle,
 Out cometh he nevere. 12373
 Job the prophete patriark
 Repreveth thi sawes."

Quia in inferno nulla est redemptio.

Thanne Mercy ful myldely
 Mouthed thise wordes,
 " Thorugh experience," quod she,
 " I hope thei shul be saved.
 For venom for-dooth venom ;
 And that preve I by reson.
 For of alle venymes
 Foulest is the scorpion, 12384
 May no medicyne helpe
 The place ther he styngeth,
 Til he be deed, and do therto,
 The yvel he destruyeth
 The firste venymousté
 Thorugh venom of hymselfe.
 " So shal this deeth for-do,
 I dar my lif legge,
 Al that deeth for-dide first
 Thorugh the develes entisyng ;
 And right as thorugh gile 12395

Man was bigiled, 12396
So shal grace that bigan
Make a good sleighte."
Ars ut artem falleret.

" Now suffre we," seide Truthe;
" I se, as me thynketh,
Out of the nyppe of the north
Noght ful fer hennes
Rightwisnesse come rennyng.
Reste we the while;
For he woot moore than we,
He was er we bothe." 12407

" That is sooth," seide Mercy;
" And I se here by sowthe
Where Pees cometh pleyinge,
In pacience y-clothed.
Love hath coveited hire longe
Leve I noon oother,
But he sente hire som lettore,
What this light by-meneth
That over-hoveth helle thus,
She us shal telle."

Whan Pees in pacience y-clothed
Approched ner hem tweyne,
Rightwisnesse hire reverenced,
By hir riche clothynge,
And preide Pees to telle hire
To what place she wolde,
And in hire gaye garnementz
Whom she grete thoughte.

" My wil is to wende," quod she,
" And welcome hem alle
That many day myghte I noght se
For merknesse of synne," 12409

Adam and Eve, 12430

And othere mo in helle;

Moyses and many mo

Mercy shul have,

And I shal daunce therto,

Do thow so, suster.

For Jhesus justede wel,

Joye bigynneth dawe.

*Ad vesperum demorabitur fletus, et
ad matutinum lætitia.*

“ Love, that is my lemman,

Swiche lettres me sente, 12441

That Mercy, my suster, and I

Mankynde sholde save,

And that God hath forgyven

And graunted me pees and mercy,

To be mannes meynpernour

For evere moore after.

Lo here the patente !” quod Pees,

“ *In pace in idipsum.*

And that this dede shal dure,

Dormiam et requiescam.”

“ What ! ravestow ?” quod Right-wisnesse,

“ Or thow art right dronke ?

Levestow that yond light

Unlouke myghte helle,

And save mannes soule ?

Suster, wene it nevere.

For God the bigynnere

Gaf the doom hymselfe,

That Adam and Eve,

And alle that hem suwede,

Sholden deye down righte, 12462

And dwelle in pyne after, 12463
If that thei touchede a tree,
And the fruyt eten.

“ Adam afterward

Ayeins his defence
Freet of that fruyt,
And forsook, as it weere,
The love of oure Lord
And his loore bothe,
And folwede that the fend taughte,
And his felawes wille,
Ayeins reson and rightwisnesse,
Recorde thus with truthe,
That hir peyne be perpetuel,
And no preiere hem helpe.
For thi lat hem chewe as thei chosen,
And chide we noght, sustres ;
For it is bote-lees bale,
The byte that thei eten.”

“ And I shal preve,” quod Pees,

“ Hir peyne moot have ende,
And from wo into wele
Mowe wenden at the laste. 12485
For hadde thei wist of no wo,
Wele hadde the noght knownen.
For no wight woot what wele is,
That nevere wo suffrede ;
Ne what is hoot hunger,
That hadde nevere defaute.

“ If no nyght ne weere,

No man, as I leve,
Sholde nevere wite witterly
What day is to meene.
Sholde nevere right riche man,

382. THE VISION OF

That lyveth in reste and ese, 12497
 Wite what wo is,
 Ne were the deeth of kynde.

“ So God, that bigan al
 Of his goode wille,
 Bicam man of a mayde
 Mankynde to save ;
 And suffrede to be sold,
 To se the sorwe of deying,
 The which unknytteth alle care,
 And comsynge is of reste.
 For til *modicum* mete with us, 12508.
 I may it wel avowe,
 Woot no wight, as I wene,
 What y-nogh is to mene.

“ For-thi God of his goodnesse
 The firste gome Adam
 Sette hym in solace,
 And in sovereyn murthe ;
 And siththe he suffred hym synne,
 Sorwe to feele,
 To wite what wele was
 Kyndeliche and knowe it. 12519
 And after God aunte rede hymself,
 And took Adames kynde,
 To wite what he hath suffred
 In thre sondry places,
 Bothe in hevene and in erthe,
 And now til helle he thenketh
 To wite what alle wo is,
 And what is alle joye.

“ So it shal fare by this folk,
 Hir folie and hir synne
 Shal lere hem what langour is 12520.

And lisso withouten ende. 12531

Woot no wight what werre is
 Ther that pees regneth,
 Ne what is wittery wele
 Til weylawey ! hym teche."

Thanne was ther a wight
 With two brode eighen,
 Book highte that beau-peere,
 A bold man of speche ; [Book,
 " By Goddes body !" quod this
 " I wol bere witnesse
 That tho this barn was y-bore,
 Ther blased a sterre
 That alle the wise of this world
 In o wit acorden,
 That swich a barn was y-bore
 In Bethleem the citee,
 That mannes soule sholde save,
 And synne destroye.
 And alle the elementz," quod the
 " Herof beren witnesse, [Book,
 That he was God that al wroghte,
 The wolkne first shewed. 12553.

" Tho that weren in hevene
 Token *stella conneta*,
 And tendeden it as a torche
 To reverencen his burthe ;
 The light folwede the Lord
 Into the lowe erthe.

" The water witnessed that he
 For he wente on it. [was God,
 Peter the apostel
 Parceyved his gate,
 And as he wente on the water,

Wel hym knew, and seide, 12563
Jube me venire ad te super aquas.

“ And lo ! how the sonne gan
 Hire light in hirselfe, [louke
 Whan she seigh hym suffre,
 That sonne and see made.

“ The erthe for hevynesse
 That he wolde suffre,
 Quaked as quyk thyng,
 And al biquasshed the roche.

“ Lo ! helle myghte nat holde,
 But opnede tho God tholede, 12576
 And leet out Symondes sone
 To seen hym hange on roode.
 And now shal Lucifer leve it,
 Though hym looth thynke ;
 For *Gigas* the geaunt
 With a gyn hath engyned
 To breke and to bete a-doun
 That ben ayeins Jhesus.
 And I, Book, wole be brent,
 But Jhesus rise to lyve

In alle myghtes of man, 12587
 And his moder gladie,
 And conforte al his kyn
 And out of care bryngē,
 And al the Jewene joye
 Unjoynen and unlouken.

And but thei reverēn his roode,
 And his resurexion,
 And bileyve on a newe lawe,
 Be lost lif and soule.”

“ Suffre we,” seide Truthe :
 “ I here and see bothe 12598

How a spirit speketh to helle, 12599
And biddeth unsperre the yates.
Attolite portas, etc."

A vois loude in that light
To Lucifer crieth,
"Prynces of this place,
Unpynneth and unlouketh!
For here cometh with crowne
That kyng is of glorie."

Thanne sikede Sathan,
And seide to hem alle,
"Swich a light ayeins oure leve
Lazar out fette: 12621
Care and encombraunce

Is comen to us alle!
If this kyng come in,
Mankynde wole he feoche,
And lede it ther hym liketh,
And lightliche me bynde.
Patriarkes and Prophetes
Han parled herof longe,
That swich a lord and light
Sholde lede hem alle hennes."

"Listneth," quod Lucifer,
"For I this lord knowe.
Bothe this lord and this light,
Is longe a-go I knew hym.
May no deeth hym dere,
Ne no develes queyntise;
And where he wole is his wey,
Ac ware hym of the perils.
If he reveth me my right,
He robbeth me by maistrie;
For by right and by reson 12632

The renkes that ben here 12633

Body and soule beth myne,

Bothe goode and ille.

For hymself seide,

That sire is of hevene,

If Adam ete the appul,

Alle sholde deye

And dwelle with us develes ;

This thretynge he made.

And he that soothnesse is,

Seide thise wordes.

And sithen I seised 12644

Sevene hundred wynter,

I levee that lawe nyl noght

Lete hym the leeste."

" That is sooth," seide Sathan ;

" But I me soore drede.

For thou gete hem with gile,

And his gardyn breke,

And in semblaunce of a serpent

Sete upon the appul-tree,

And eggedest hem to ete,

Eve by hirselfe ; 12655

And toldest hire a tale,

Of treson were the wordes ;

And so thou haddest hem out,

And hider at the laste.

It is noght graithly geten,

Ther gile is the roote.

For God wol noght be bigiled,"

Quod Gobelyn, " ne by-japed ;

We have no trewe title to hem,

For thorugh treson were thei

dampned."

“ Certes, I drede me,” quod the
devel,
“ Lest Truthe wol hem fecche ;
Thise thritty wynter, as I wene,
Hath he gon and preached.
I have assaillid hym with synne,
And som tyme y-asked
Wheither he were God or Goddes
He yaf me short answere. [sone ;
And thus hath he trolled forth
Thise two and thritty wynter.
And whan I seigh it was so,
Lepynge I wente 12678
To warne Pilates wif
What done man was Jhesus.
For Jewes hateden hym,
And han doon hym to dethe.
I wolde have lengthed his lif ;
For I leved if he deide,
That his soule wolde suffre
No synne in his sighte.
For the body, while it on bones yede,
Aboute was evere
To save men from synne, 12689
If hemself wolde.
And now I se wher a soule
Cometh hideward seillynge,
With glorie and with gret light,—
God it is, I woot wel.
I rede that we fle,” quod he,
“ Faste alle hennes.
For us were bettre noght be,
Than biden his sighte.
For thi lesynges, Lucifer, 12699

Lost is al oare praye. 12700

“First thorugh the we fallen
Fro hevene so heighe;
For we leved on thi lesynges,
Y-lorn we have Adam,
And al eure lordshipe, I leve,
A-londe and a-watre.” [foras.

Nunc princeps hujus mundi ejicietur
Eft the light bad unlouke;

And Lucifer answerde,
“What lord artow?” quod Lucifer.

Quis est iste? 12711
“*Rex Glorie,*”

The light soone seide,
“And lord of myght and of man,
And alle manere vertues.

Dominus virtutum.

Dukes of this dymme place,
Anoon undo thise yates,
That Crist may come in,
The kynges sone of hevene!”

And with that breeth helle brak,
With Belialles barres, 12722
For any wye or warde,
Wide opned the yates.

Patriarkes and prophetes,
Populus in tenebris,
Songen seint Johanes song,
Ecce agnus Dei.
Lucifer loke ne myghte,
So light hym a-blente.

And tho that oure Lord lovede
Into his light he laughte;
And seide to Sathan, 12733

‘ Lo ! here my soule to amedes
For alle synfullle soules,
To save tho that ben worthi.
Myne thei ben and of me,
I may the bet hem cleyme.
And though Reson recorde
And Right, of myselve
That if he ete the appul
Alle sholde deye ;
I bi-highte hem noght here
Helle for evere.
For the dede that thei dide, 13745
Thi deceite it made ;
With gile thou hem gete,
Ageyn alle reson.
For in my paleis Paradis,
In persone of an addre,
Falsliche thou fettest
Thyng that I lovede.
“ Thus y-lik a lusard,
With a lady visage,
Thefiche thou me robbedest ;
And the olde lawe graunteth, 13756
That gilours be bigiled,
And that is good reson.
Dentem pro dente et oculum pro oculo.
Ergo soule shal soule quyte,
And synne to synne wende,
And al that man hath mys-do
I, man, wole amende ;
Membre for membre
By the olde lawe was amedes,
And lif for lif also, 13767

And by that lawe I clayme it, 1276
 Adam and al his issue
 At my wille herafter,
 And that deeth in hem for-dide
 My deeth shal releve,
 And bothe quykne and quyte
 That queynt was thorugh synne.
 And that grace gile destruye,
 Good feith it asketh.
 So leve I noght, Lucifer,
 Ayein the lawe I fecche hem ;
 But by right and by reson
 Raunsone here my liges.
Non veni solvere legem, sed adm-
plere.

“ Thow fettest myne in my place
 Ayeins alle reson,
 Falsliche and felonliche ;
 Good feith me it taughte,
 To recovere hem thorugh raunson,
 And by no reson ellis.
 So that thorugh gile thow gete,
 Thorugh grace it is y-wonne. 12790
 Thow Lucifer in liknesse
 Of a luther addere
 Getest bi gile
 Tho that God lovede.

“ And I in liknesse of a leode,
 That lord am of hevene,
 Graciousliche thi gile have quyt;
 Go gile ayein gile.
 And as Adam and alle
 Thorugh a tree deyden ;
 Adam and alle thorugh a tree 12801

Shul turne ayein to lyve ; 12802
And gile is bigiled,
And in his gile fallen.

Et cecidit in foveam quam fecit.

“ Now bigynneth thi gile
Ageyn thee to turne,
And my grace to growe
Ay gretter and widder ;
That art doctour of deeth,
Drynk that thou madest.

“ For I that am lord of lif,
Love is my drynke ; 12813
And for that drynke to-day
I deide upon erthe.

I faught so, me thursteth yit,
For mannes soule sake ;
May no drynke me moiste,
Ne my thurst slake,
Til the vendage falle
In the vale of Josaphat,
That I drynke right ripe must,
Resurrectio mortuorum ;

And thanne shal I come as a kyng,
Crouned with aungeles,
And have out of helle
Alle mennes soules.

“ Fender and fyndekynes
Bifore me shul stande ;
And be at my biddyng
Wher so evere me liketh ;
And to be merciable to man
Thanne my kynde asketh.
For we beth bretheren of blood,
But noght in baptisme alle. 12835

Ac alle that beth myne hole bre-
In blood and in baptisme, [theren,
Shul noght be dampned to the deeth
That is withouten ende.

Tibi soli peccavi, etc.

“ It is noght used in erthe,
To hangen a feloun
Ofter than ones,
Though he were a tretour.
And if the kyng of that kyngdom
Come in that tyme
There feloun thele sholde 1227
Deeth or oother juwise,
Lawe wolde he yeve hym lif,
If he loked on hym.
And I, that am kyng of kynges,
Shal come swich a tyme
Ther doom to the deeth
Dampneth alle wikked ;
And if lawe wole I loke on hem,
It lith in my grace
Wheither thei daye or deye noght
For that thei diden ille ; 1228
Be it any thyng a-bought
The boldnesse of hir synnes,
I do mercy thorugh rrightwisenesse,
And alle my wordes trewe ;
And though holy writ wole that I
be wroke
Of hem that diden ille, —
Nullum malum impunitum, etc. —
Thei shul be clensed clerliche,
And wasshen of hir synnes,
In my prisone Purgatorie, 1228

Til *parce* it hote, 12869
And my mercy shal be shewed
To manye of my bretheren.
For blood may suffre blood,
Bothe hungry and a-cale;
Ac blood may noght se blood
Bledde, but hym rewe.

*Audiri arcana verba quæ non licet
homini loqui.*

“ Ac my rightwisnesse and right
Shul rulen al helle,
And mercy al mankynde 12880
Bifore me in hevene.
For I were an unkynde kyng,
But I my kynde helpe,
And nameliche at swich a nede.
Ther nedes help bihoveth.
*Non intres in judicium cum servo
tuo.*

“ Thus by lawe,” quod oure Lord,
“ Lede I wole fro hennes
Tho that me lovede
And leved in my comynge. 12891
And for thi lesynge, Lucifer,
That thou leighe til Eve,
Thow shalt abyen it bittre:”—
And bond hym with cheynes.
Astroth and al the route
Hidden hem in hernes; [Lord,
They dorste noght loke on oure
The boldeste of hem alle;
But leten hym lede forth whom
hym liked,
And lete whom hym liste. 12901

Manye hundred of aungeles 1290²
 Harpeden and songen,

*Culpat caro, purgat caro,
 Regnat Deus Dei caro.*

Thanne pipede Pees

Of Poesie a note,

*Clarior est solito post maxima ne-
 bula Phæbus,*

Post inimicitias, etc. [Pees,

“ After sharpe shoures,” quod

“ Moost shene is the sonne ;

Is no weder warmer 1291³

Than after watry cloudes ;

Ne no love levere,

Ne lever frendes,

Than after werre and wo,

Whan Love and Pees ben maistres.

Was nevere werre in this world,

Ne wikkednesse so kene,

That ne Love, and hym liste,

To laughynge ne broughte,

And pees thorugh pacience

Alle perils stoppeth.” 1292⁴

“ Trewes,” quod Truthe ;

“ Thow tellest us sooth, by Jhesus !

Clippe we in covenauant,

And ech of us clippe oother.”

“ And leteth no peple,” quod Pees,

“ Perceyve that we chidde.

For impossible is no thyng

To hym that is almyghty.”

“ Thow seist sooth,” quod Right-

wisnesse ;

And reverentliche hire kiste. 1293⁴

PIERS PLOUGHMAN. 395

“ Pees and pees here ! 12935
Per sæcula sæculorum.”
*Misericordia et veritas obviaaverunt
sibi, justitia et pax osculatæ
sunt.*

Truthe trumpede tho,
And song *Te Deum laudamus* ;
And thanne lutede,
In a loud note,
Ecce quam bonum et quam jocundum, etc.

Til the day dawed 12944
Thise damyseles dauncede,
That men rongen to the resurexion.
And right with that I wakede,
And callede Kytte my wif,
And Calote my doghter ;
And bad hem rise and reverence
Goddes resurexion ;
And crepe to the cros on knees,
And kisse it for a juwel,
For Goddes blissede body
It bar for oure boote ;
And it a-fereth the fend,
For swich is the myghte,
May no grisly goost
Glide there it walketh. 12959



*Passus Decimus Nonus, et explicit
Do-bet, et incipit Do-best.*

THUS I awaked and wroot
What I hadde y-dremed;
And dighte me derely,
And dide me to chirche,
To here holly the masse,
And to be housled after.

In myddes of the masse,
Tho men yede to offryng,
I fel eft soones a-slepe;
And sodeynly me mette
That Piers the Plowman
Was peynted al blody,
And com in with a cros 12972
Bifore the comune peple,
And right lik in alle thynges
To oure lord Jhesus.

And thanne called I Conscience,
To kenne me the sothe;
“ Is this Jhesus the justere,” quod I,
“ That Jewes dide to dethe?
Or it is Piers the Plowman.
Who peynted hym so rede?”

Quod Conscience, and kneled tho,
“ Thise arn Piers armes, 12983

Hise colours and his cote armure;
 Ac he that cometh so blody
 Is Crist with his cros,
 Conquerour of cristene."

" Why calle hym Crist," quod I,
 " Sithen Jewes calle hym Jhesus?
 Patriarkes and prophetes
 Prophecied bifore
 That alle kynne creatures
 Sholden knelen and bowen,
 Anoon as men nempned
 The name of God Jhesu. 12995

Ergo is no name
 To the name of Jhesus;
 Ne noon so nedeful to nempne
 By nyghte ne by daye.
 For alle derke develes
 Arn a-drad to heren it;
 And synfulle aren solaced
 And saved by that name.
 And ye callen hym Crist;
 For what cause telleth me?
 Is Crist moore of myght, 13006
 And moore worthi name,
 Than Jhesu or Jhesus,
 That al cure joye com of?"

" Thow knowest wel," quod Con-
 science,
 " And thow konne reson,
 That knyght, kyng, conquerour,
 May be o persone.
 To be called a knyght is fair,
 For men shul knele to hym;
 To be called a kyng is fairer, 13016

For he may knyghtes make ; 13017
 Ac to be conquerour called,
 That cometh of special grace,
 And of hardynesse of herte,
 And of hedenesse,
 To make lordes of lades
 Of lond that he wynneth,
 And fre men foule thralles
 That folwen noght hise lawes.

“ The Jewes that were gentil men,
 Jhesus thei despised,
 Bothe his loore and his lawe ; 13028
 Now are thei lowe cherles.
 As wide as the world is,
 Noon of hem ther wonyeth
 But under tribut and taillage,
 As tikes and cherles ;
 And tho that become cristene
 Bi counseil of the baptisme,
 Aren frankeleyns, free men,
 Thorugh fullynge that thei toke,
 And gentil men with Jhesu ;
 For Jhesu was y-fulled, 13039
 And upon Calvarie on cros
 Y-crouned kyng of Jewes.

“ It bicometh to a kyng
 To kepe and to defende ;
 And conquerour of conquest
 Hise lawes and his large.
 And so dide Jhesus the Jewes,
 He justified and taughte hem
 The lawe of lif,
 That laste shal evere ;
 And defended from foule yveles,

PIERS PLOUGHMAN. 399

Feveres and fluxes, 13051
And from fendas that in hem were,
And false bileve.

Tho was he Jhesus of Jewes called,
Gentile prophete,
And kyng of hir kyngdom,
And croune bar of thornes.

“ And tho conquered he on cros,
As conquerour noble.

Mighte no deeth hym for-do,
Ne a-doun, brynge,
That he naroos and regnede, 13062
And ravysshed helle:
And tho was he conquerour called
Of quyke and of dede.
For he yaf Adam and Eve
And othere mo blisse,
That longe hadde y-leyen bifore
As Luciferis cherles.

“ And sith he yaf largely
Alle hise lele liges
Places in Paradis,
At hir partynge hennes; 13073
He may wel be called conquerour,
And that is Crist to mene.

“ Ac the cause that he cometh
With cros of his passion, [thus,
Is to wissen us therwith
That whan that we ben tempted,
Therwith to fighte and defenden us
Fro fallynge to synne.
And so bi his sorwe,
That who so loveth joye
To penaunce and to poverte 13084

He moste puten hymselfen, 12085
 And muche wo in this world
 To willen and suffren.

“ Ac to carpe moore of Crist,
 And how he com to that name,
 Faithly for to speke,
 His firste name was Jhesus ;
 Tho he was born in Bethleem,
 As the book telleth,
 And cam to take mankynde,
 Kynges and aungeles
 Reverenced hym faire 13096
 With richesses of erthe,
 Aungeles out of hevene
 Come knelynge and songe,
Gloria in excelsis Deo, etc.

“ Kynges that come after
 Knelede, and offrede
 Mirre and muche gold,
 Withouten mercy askynge
 Or any kynnes catel,
 But knowelichynge hym sovereyn
 Bothe of lond, sonne, and see,
 And sithenes thei wente
 Into hir kyngene kith,
 By counseil of aungeles.
 And there was that word fulfilled
 The which thow of speke.

*Omnia caelestia terrestria flectantur
 in hoc nomine Jhesu.*

“ For alle the aungeles of hevene
 At his burthe knelede,
 And al the wit of the world
 Was in tho thre kynges, 13118

PIERS PLOUGHMAN. 401

Reson and rightwisnesse 13119
And ruthe thei offrede ;
Wherfore and why
Wise men that tyme,
Maistres and lettered men,
Magi hem callede.

“ That o kyng cam with reson,
Covered under sense.

“ The seconde kyng siththe
Soothliche offrede
Rightwisnesse under reed gold,
Resones felawe. 13130

For gold is likned to leautee
That laste shal evere.

“ The thridde kyng tho kam
Knelynge to Jhesu,
And presented hym with pitee,
Apperynge by mirre.
For mirre is mercy to mene
And mylde speche of tongue.

“ Thre y-liche honeste thynges
Were offred thus at ones,
Thorugh thre kynne kynges 13141
Knelynge to Jhesu.

“ Ac for alle thise preciouse pre-
Oure Lord kyng Jhesus [sentz,
Was neither kyng ne conquerour,
Til he gan to wexe
In the manere of a man,
And that by muchel sleighe,
As it bicometh a conquerour
To konne manye sleigthes,
And manye wiles and wit,
That wole ben a ledere. 13152

D D

One feels almost tempted to read "insense" in v. 13126,
though neither Wright nor Whittaker suggests it, besides
that the substitution would make an unusual metre.

See Magnum

And so dide Jhesu in hise dayes,
Who so hadde tyme to telle it.

“ Som tyme he suffrede,
And som tyme he hidde hym :
And som tyme he faught faste,
And fleigh outhere while ;
And som tyme he gaf good,
And grauntedee heele bothe,
Lif and lyme,
As hym liste he wroghte.
As kynde is of a conquerour,
So comsede Jhesu, 13164
Til he hadde alle hem
That he for bledde.

“ In his juventee this Jhesus
At Jewene feeste
Water into wyn turnede,
As holy writ telleth.
And there bigan God
Of his grace to do-wel.
For wyn is likned to lawe
And lif-holynesse,
And lawe lakkede tho, 13175
For men lovede noght hir enemys.
And Crist counseileth thus,
And comaundeth bothe,
To lerid and to lewede
To lovyen oure enemys.
So at that feeste first,
As I bifore tolde,
Bigan God of his grace
And goodnesse to do-wel.
And thanne was he called
Noght holy Crist, but Jhesu, 13186

PIERS PLOUGHMAN. 403

A faunt fyn ful of wit, 13187

Filius Marie.

For bifore his moder Marie
Made he that wonder;
That she first and formest
Ferme sholde bileyve
That he thorugh grace was gete,
And of no gome ellis.
He wroghte that by no wit,
But thorugh word one;
After the kynde that he cam of,
There comsede he do-wel. 13198

“ And whan he woxen was moore,
In his moder absence,
He made lame to lepe,
And yaf light to blynde,
And fedde with two fışshes,
And with fyve loves,
Sore a-fyngred folk
Mo than fyve thousand.

“ Thus he confortede carefull
And caughte a gretter name,
The which was Do-bet, 13209
Where that he wente, [here,
For deve thorugh hise doynges to
And dombe speke he made,
And alle he heeled and halp
That hym of grace askede.
And tho was he called in contré
Of the comune peple,
For the dedes that he dide,
Fili David, Jhesus.
For David was doghtiest
Of dedes in his tyme. 13220

The burdes tho songe, 13221
*Saul interfecit mille, et David de-
cem millia.*

" For thi the contree ther Jhesu
Called hym *fili David*, [cam
And nempned hym of Nazareth,
And no man so worthi
To be kaiser or kyng
Of the kyngdom of Juda,
Ne over Jewes justice,
As Jhesus was, hem thoughte.

“ Whero Cayphas hadde envye,
And othere of the Jewes ;
And for to doon hym to dethe
Day and nyght thei casten,
Killeden hym on cros wise
At Calvarie on Friday,
And sithen buriede his body,
And beden that men sholde
Kepen it fro nyght comeris
With knyghtes y-armed,
For no frendes sholde hym fecche.

For prophetes hem tolde
That that blissede body
Of burieles risen sholde,
And goon into Galilee,
And gladen hise apostles,
And his moder Marie;
Thus men bifore demede.

"The knyghtes that kepten it
Bi-knewe it hemselfen,
That aungeles and archaungeles
Er the day spronge
Come knelynge to the corps, 13254

And songen *Christus resurgens*,
Verry men bifore hem alle,
And forth with hem he yede.

“ The Jewes preide hem be pees,
And bisoughte the knyghtes
Telle the comune that ther cam
A compaignie of hise apostles,
And biwicched hem as thei woke,
And awey stolen it.

“ Ac Marie Maudeleyne
Mette hym by the weye,
Goynge toward Galilee 13256
In godhede and manhede,
And lyves and lokynge,
And she a-loud cride
In ech a compaignie ther she cam,
Christus resurgens.

“ Thus cam it out that Crist over-
Recoveredede and lyvede. [coom,
*Sic oportet Christum pati et in-
trare, etc.*

For that that wommen witeth,
May noght wel be counseille. 13277

“ Peter parceyved al this,
And pursued after,
Bothe James and Johan,
Jhesu for to seke,
Thaddee and ten mo,
With Thomas of Inde.
And as alle thise wise wyes
Weren togideres,
In an hous al bi-shet,
And hir dore y-barred,
Crist cam in, and al closed 13288

Bothe dore and yates, 13269
 To Peter and to thise apostles,
 And seide *pax vobis!*
 And took Thomas by the hand,
 And taughte hym to grope,
 And feele with hise fyngres
 His fleshhliche herte.

“ Thomas touched it,
 And with his tonge seide,
 ‘ *Deus meus et Dominus meus*—
 Thow art my lord, I bileve,
 My God, lord Jhesu; 13300
 Thow deidest and deeth tholedest,
 And deme shalt us alle,
 And now art lyvynge and lokynge,
 And laste shalt evere.’

“ Crist carpede thanne,
 And curteisliche seide,
 ‘ Thomas, for thow trowest this,
 And treweliche bilevest it,
 Blessed mote thou be,
 And be shalt for evere;
 And blessed mote thei alle be
 In body and in soule
 That nevere shul se me in sighte,
 As thou doost nowthe,
 And lelliche bileve al this,
 I love hem and blesse hem.’

Beati qui non viderunt, etc.

“ And whan this dede was doon,
 Do-best he taughte,
 And yaf Piers power,
 And pardon he grauntede,
 To alle maner men 13322

PIERS PLOUGHMAN, 407

Mercy and forgiennesse,
Hym myght to assoile
Of alle manere synne,
In covenauant that thei come
And kneweliched to paie
To Piers pardon the Plowman,
Redde quod debes.

“ Thus hath Piers power,
By his pardon paied,
To bynde and unbynde,
Bothe here and ellis where;
And assaille men of alle synnes,
Save of dette one. 13335

“ Anoon after an heigh
Up into hevene
He wente, and wonyeth there,
And wol come at the laste,
And rewarde hym right wel
That *reddit quod debet*,
Paieth parfitly,
As pure truthe wolde ;
And what persone paieth it nought,
Punysshēn he thenketh, 13345
And demen hem at domes day
Bothe quyke and dede.
The goode to the godhede
And to greet joye,
And wikkede to wonye
In wo withouten ende.”

Thus Conscience of Crist
And of the cros carpede,
And counseled me to knele therto.
And thanne cam, me thoughte,
Oon *spiritus paraclitus* 13366

To Piers and to hise felawes, 1337

In liknesse of a lightnyng

He lighte on hem alle,

And made hem konne and knowe

Alle kynne langages.

I wondred what that was,

And waggede Conscience,

And was a-fered of the light,

For in fires lightnesse

Spiritus paraclitus

Over-spradde hem alle.

Quod Conscience, and knelede,

“ This is Cristes messager,

And cometh fro the grete God,

And Grace is his name.

Knele now,” quod Conscience,

“ And if thou kanst syng,

Welcome hym and worshipe hym

With *Veni creator spiritus.*”

Thanne song I that song,

So dide manye hundred,

And cride with Conscience,

“ Help us, God of Grace !” 13379

And thanne bigan Grace

To go with Piers Plowman,

And counseillede hym and Con-

The comune to sompne; [science

“ For I wole dele to-day

And gyve divine grace

To alle kynne creatures

That han hir fyve wittes,

Tresour to lyve by

To hir lyves ende,

And wepne to fighte with

13390

PIERS PLOUGHMAN. 409

That wole nevere faille. 13391

For Antecrist and hise
Al the world shul greve,
And acombe thee, Conscience,
But if Crist thee helpe.

“ And false prophetes fele,
Flatereris and glosaris,
Shullen come and be curatours
Over kynges and erles,
And Pride shal be pope,
Prynce of holy chirche,
Coveitise and unkyndenesse 13402
Cardinals hym to lede ;
For-thi,” quod Grace, “ er I go,
I wol gyve yow tresor,
And wepne to fighte with
Whan Antecrist yow assailleth.”
And gaf ech man a grace
To gide with hymselfen, [noght,
That ydelnesse encombe hym
Envye ne pride.

Divisiones gratiarum sunt, etc.

Some he yaf wit 13413
With wordes to shewe,
Wit to wynne hir liflode with,
As the world asketh,
As prechours and preestes,
And prentices of lawe,
They lelly to lyve
By labour of tongue,
And by wit to wissen othere
As grace hem wolde teche.
And some he kennede craft
And konnynghe of sighte, 13424

With sellynge and buggyng 13425
 Hir bilyve to wynne.

And some he lered to laboure,
 A lele lif and a trewe;
 And some he taughte to tilie,
 To dyche and to thecche,
 To wynne with his liflode
 Bi loore of his techynge.

And some to devyne and divide,
 Noumbres to kenne;
 And some to compace craftily,
 And colours to make; 13436
 And some to se and to seye
 What sholde bifalle,
 Bothe of wele and of wo,
 Telle it er it felle, [mye,
 As astronomyens thorough astrono-
 And philosophres wise. [vere

And some to ryde, and to reco-
 That wrongfully was wonne;
 He wissed hem to wynne it ayein
 Thorough wightnesse of handes,
 And fecchen it fro false men 13447
 With foluyles lawes.

And some he lered to lyve
 In longynge to ben hennes,
 In poverte and in penaunce,
 To preie for alle cristene.
 And alle he lered to be lele,
 And ech a craft love oother;
 And forbad hem alle debat,
 That noon were among hem.
 " Though some be clenner than
 Ye se wel," quod Grace, [some,

“ That he that useth the faireste
craft,
To the fouleste I kouthe have put
Thynketh alle,” quod Grace, [hym.
“ That grace cometh of my gifte ;
Loketh that no man lakke oother,
But loveth alle as bretheren.

“ And who that moost maistries
Be myldest of berynge ; [kan
And crouneth Conscience kyng,
And maketh Craft youre stiward,
And after Craftes conseil 13469
Clotheth yow and fede.
For I make Piers the Plowman
My procuratour and my reve,
And register to receyve,
Redde quod debes.
My prowler and my plowman
Piers shal ben on erthe,
And for to tilie truthe
A teeme shal he have.”

Grace gaf Piers a teeme
Of foure grete oxen. 13480
That oon was Luk, a large beest,
And a lowe chered ;
And Mark, and Mathew the thridde,
Myghty beestes bothe ;
And joyned to hem oon Johan,
Moost gentil of alle,
The pris neet of Piers plow,
Passynge alle othere.

And Grace gaf Piers
Of his goodnesse foure stottes ;
Al that hise oxen eriede, 13491

Thei to harewen after. 13492

Oon highte Austyn,
And Ambrose another,
Gregori the grete clerk,
And Jerom the goode.
Thise foure the feith to teche
Folweth Piers teme,
And harewede in an hand while
Al holy Scripture,
With two harewes that thei hadde,
An oold and a newe. 13502
Id est, vetus testamentum et novum.

And Grace gaf greynes,
The cardynal vertues,
And sew hem in mannes soule,
And sithen he tolde hir names.

Spiritus prudentiae
The firste seed highte;
And who so ete that,
Ymagynen he sholde
Er he deide any deeth,
Devyse wel the ende; 13513
And lerned men a ladel bugge
With a long stèle,
And caste for to kepe a crokke
To save the fatte above.

The seconde seed highte
Spiritus temporantiae.
He that ete of that seed
Hadde swich a kynde, [drynke
Sholde nevere mete ne muchel
Make hym to swelle,
Ne no scornere ne scolde
Out of skile hym brynge, 13525

Ne wynnynge ne wele 13526
 Of worldliche richesse,
 Waste word of ydelnesse
 Ne wikked speche moeve ;
 Sholde no curious clooth
 Comen on his rugge,
 Ne no mete in his mouth
 That maister Johan spicede.

The thridde seed that Piers sew
 Was *spiritus fortitudinis*.

And who ete that seed, 13536
 Hardy was he evere
 To suffren al that God sente,
 Siknesse and angres ;
 Mighete no lesynges ne lyere,
 Ne los of worldly catel,
 Maken hym for any mournynge
 That he nas murie in soule,
 And bold and abidynge
 Bismares to suffre ;
 And pleieth al with pacience
 And *parce mihi domine* ; 13547
 And covered hym under conseille
 Of Caton the wise :
Esto fortis animo, cum sis dampnatus iniquus.

The ferthe seed that Piers sew
 Was *spiritus iustitiae*.
 And he that ete of that seed,
 Sholde be evere trewe,
 With God, and naught a-gast,
 But of gile one ;
 For gile gooth so pryvely,
 That good feith outhere while 13559

Maye nought ben espieth, 13560
 For *spiritus justitiae*.

Spiritus justitiae
 Spareth noght to spille
 Hem that ben gilty,
 And for to correcte
 The kyng, if he falle
 In gilt or in trespass.

For counteth he no kynges wrathe,
 Whan he in court sitteth
 To demen as a domes man,
 A-drad was he nevere 13571
 Neither of duc ne of deeth,
 That he ne dide lawe,
 For present or for preiere,
 Or any prynces lettres ;
 He dide equité to alle
 Evene forth his power.

Thise foure sedes Piers sew ;
 And siththe he dide hem harewe
 With olde lawe and newe lawe,
 That love myghte wexe
 Among tho foure vertues, 13582
 And vices destruye.

For comunliche in contrees
 Cammokes and wedes
 Foulen the fruyt in the feld,
 Ther thei growen togideres ;
 And so doon vices
 Vertues worthi.

Quod Piers, “ Hareweth alle that
 konneth kynde wit,
 By conseil of thise doctours ;
 And tilieth after hir techynge 13592

The cardynale vertues." 13593
" Ayeins thi greynes," quod
" Bigynneth for to ripe, [Grace,
Ordeigne thee an hous, Piers,
To herberwe inne thi cornes."
" By God! Grace," quod Piers,
" Ye moten gyve tymber,
And ordeyne that hous,
Er ye hennes wende."
And Grace gaf hym the cros,
With the croune of thornes,
That Crist upon Calvarie 13604
For mankynde on pyned,
And of his baptisme and blood
That he bledde on roode
He made a manere morter,
And mercy it highte.
And therwith Grace bigan
To make a good foundement,
And watlede it and walled it
With his peyne and his passion,
And of al holy writ
He made a roof after, 13615
And called that hous *Unitee*,
Holy chirche on Englisshe.
And whan this dede was doon, .
Grace devysede
A cart highte cristendom
To carie Piers sheves ;
And gaf hym caples to his carte,
Contricion and confession ;
And made preesthod hayward,
The while hymself wente
As wide as the world is 13626

With Piers to tifie truthe. 13627

Now is Piers to the plow;
And Pride it aspide,
And gadered hym a greet oost,
For to greven he thynketh
Conscience and alle cristene
And cardinale vertues,
Blowe hem doun and breke hem,
And bite a-two the mores;
And sente forth Surquidous,
His sergeant of armes,
And his spye Spille-love, 13638
Oon Spek-yvel-bihynde.

Thise two coome to Conscience,
And to cristen peple,
And tolde hem tidynges,
That tyne thei sholde the sedes
That Piers there hadde y-sowen,
The cardynale vertues,
" And Piers bern worth y-broke,
And thei that ben in *Unitee*
Shulle come out, and Conscience
And youre two caples, 13649
Confession and Contricion;
And youre carte the bileeve
Shal be coloured so queyntly,
And covered under sophistrie,
That Conscience shal noght
Knowe by Contricion
Ne by Confession
Who is cristene or hethene;
Ne no manere marchaunt
That with moneie deleth,
Wheither he wynne with right,

With wrong, or with usure. 13661

“ With swiche colours and queyn-
Cometh Pride y-armed, [tise
With the lord that lyveth after
The lust of his body,
To wasten on welfare,
And in wilked lyvyng,
Al the world in a while
Thorugh oure wit,” quod Pryde.

Quod Conscience to alle cristene
“ My counsel is to wende [tho,
Hastiliche into Unitee, 13672
And holde we us there ;
And praye we that a pees weere
In Piers berne the Plowman.
For witterly I woot wel,
We beth noght of strengthe
To goon agayn Pride,
But Grace weere with us.”

And thanne kam Kynde Wit
Conscience to teche,
And cryde and comaundede
Alle cristene peple 13683
For to delven a dych
Depe aboute Unitee,
That holy chirche stode in Unitee,
As it a pyl weere.

Conscience comaundede tho
Alle cristene to delve,
And make a muche moot,
That myghte ben a strengthe
To helpe holy chirche
And hem that it kepeth.

Thanne alle kynne cristene, 13694

Save comune wommen, 13295
 Repenteden and refused synne,
 Save thei one,
 And false men, flatereris,
 Usurers, and theves,
 Lyeris, and queste-mongeres
 That were for-sworen ofte,
 Witynge and wilfully
 With the false helden,
 And for silver were for-swore,
 Soothly they wiste it. 13705

Ther nas no cristene creature
 That kynde wit hadde,
 Save shrewes one
 Swiche as I spak of,
 That he ne halp a quantité
 Holynesse to wexe,
 Some thorugh bedes biddynge,
 And some thorugh pilgrymages
 And othere prývē penaunces,
 And somme thorugh penyesdelynge.

And thanne wellede water
 For wikkede werkes, 13717
 Egreliche ernyng
 Out of mennes eighen,
 Clennesse out of comune,
 And clerkes clene lyvynge,
 Made Unitee holy chirche
 In holynesse to stonde.

“ I care noght,” quod Conscience,
 “ Though Pride come nouthe.
 The lord of lust shal be letted
 Al this lente, I hope.
 Cometh,” quod Conscience, 13728

“ Ye cristene, and dyneth, 13729
 That han laboured lelly
 Al this lenten tyme.
 Here is breed y-blessed,
 And Goddes body therunder:
 Grace, thorugh Goddes word,
 Yaf Piers power
 And myghtes to maken it,
 And men to ete it after
 In helpe of hir heele
 Ones in a monthe, 13739
 Or as ofte as thei hadde nede,
 Tho that hadde y-paied
 To Piers pardon the Plowman.
Redde quod debes.”

“ How ?” quod al the comune,
 “ Thow conseillest us to yelde
 Al that we owen any wight,
 Er we go to housel ?”

“ That is my conseil,” quod Con-
 “ And cardinale vertues, [science,
 That ech man for-gyve oother,
 And that woll the pater-noster.
Et dimitte nobis debita nostra, etc.
 And so to ben assoilled,
 And siththen ben houseled.”

“ Ye, baw !” quod a brewere,
 “ I wol noght be ruled,
 By Jhesu ! for al youre janglynge
 With *spiritus justitiae*,
 Ne after Conscience, by Crist !
 While I kan selle
 Bothe dregges and draf,
 And drawe it out at oon hole 13762

Thikke ale and thynne ale, 13763
 For that is my kynde,

And noght hakke after holynesse.
 Hold thi tonge, Conscience !

Of *spiritus justitiae*

Thow spekest muche on ydel."

" Caytif!" quod Conscience,
 " Cursed be wrecche !

Un-blessed artow, brewere,
 But if thee God helpe.

But thow lyve by loore

Of *spiritus justitiae*, 13774
 The chief seed that Piers sew,
 Y-saved worstow nevere.

But Conscience the comune fede,
 And cardinale vertues,
 Leve it wel, thei ben lost,
 Bothe lif and soule."

" Thanne is many a man lost,"
 Quod a lewed vicory.—

" I am a curatour of holy kirke,
 And cam nevere in my tyme 13784
 Man to me, that me kouthe telle

Of cardinale vertues,
 Or that accountede Conscience
 At a cokkes fethere or an hennes.
 I knew nevere cardynal,
 That he ne cam fro the pope ;

And we clerkes, whan thei come,
 For hir comunes paieth, [mete,
 For hir pelure and hir palfreyes
 And pilours that hem folweth.

" The comune *clamat cotidie*
 Ech a man til oother, 13796

The contree is the corseder 13797
That cardinals comme inne ;
And ther thei ligge and lenge moost,
Lecherie there regneth.

“ For-thi,” quod this vicory,
“ By verray God ! I wolde
That no cardynal coome
Among the comune peple ;
But in hir holynesse
Helden hem stille
At Avynone among the Jewes,—
Cum sancto sanctus eris, etc.—
Or in Rome, as hir rule wole,
The relikes to kepe ; [court,
And thow, Conscience, in kynges
And sholdest nevere come thennnes ;
And Grace, that thow graddest so of,
Gyour of alle clerkes ;
And Piers with his newe plow,
And ek with his olde,
Emperour of al the world,
That alle men were cristene.

“ Inparfit is that pope 13819
That al the world sholde helpe,
And sendeth swiche that sleeth hem
That he sholde save. [Plowman,
“ And wel worthe Piers the
That pursueth God in doyng,
Qui pluit super justos
Et injustos at ones,
And sent the sonne to save
A cursed mannes tilthe,
As brighte as to the beste man,
Or to the beste womman. 13830

“ Right so Piers the Plowman
 Peyneth hym to tilye
 As wel for a wastour
 And wenches of the stewes,
 As for hymself and hise servauntz,
 Save he is first y-served ;
 And travailleth and tilieth
 For a tretour also soore
 As for a trewe tidy man,
 Alle tymes y-like. [al,
 And worshiped be he that wroghte
 Bothe good and wikkē, 13842
 And suffreth that synfulle be,
 [Tyl some tyme that thei repenten].
 And God amende the pope !
 That pileth holy kirke,
 And cleymeth bifore the kyng
 To be kepere over cristene ;
 And counteth noght though cristene
 Killed and robbed ; [ben
 And fyt folk to fighte,
 And cristēn blood to spille, 13852
 Ayein the olde lawe and newe lawe,
 As Luc therof witnesseth.

Non occides, mihi vindictam, etc.

“ It semeth, bi so
 Hymself hadde his wille,
 That he reccheth right noght
 Of al the remenaunt.
 And Crist of his curteisie
 The cardinals save,
 And torne hir wit to wisdom,
 And to welthe of soule ! [tour,
 For the comune,” quod this cura-

“ Counten ful litel
The counseil of Conscience,
On sondrie maters

Or cardinale vertues.
But if thei seigh, as by sighte,
Som what to wynnynge,
Of gile ne of gabbyng
Gyve thei nevere tale.

For *spiritus prudentiae*
Among the peple is gyle;
And alle the faire vertues
As vices thei semeth.

Ech man subtileth a sleighe 13876
Synne for to hide,
And coloureth it for a konnyng,
And a clene lyvynge."

Thanne lough ther a lord,
And "By this light!" seide,
"I holde it right and reson
Of my reve to take
Al that myn auditour,
Or ellis my styward,
Counseilleth me bi hir accounte

And my clerkes writyng. 13887
With *spiritus intellectus*
Thei seke the reves rolles ;
And with *spiritus fortitudinis*
Fecche it I wole after."

And thanne cam ther a kyng,
And, by his croune ! seide,
" I am kyng with croune
The comune to rule,
And holy kirke and clergie
From cursed men to fende;
And if me lakketh to lyve by, 1380

The lawe wole I take it 13899
Ther I may hastilokest it have.
For I am heed of lawe;
And ye ben but membres,
And I above alle.

And sith I am youre aller heed,
I am youre aller heele,
And holy chirches chief help,
And chieftayn of the comune;
And what I take of yow two,
I take it at the techynge

Of *spiritus justitiae*, 13910

For I judge you all.

So I may boldly be housled,

For I borwe never,

Ne crave of my comune,

But as my kynde asketh."

“In condicione,” quod Co

“ That thou konne defend

And rule thi reaum

Right wel and in truthe.

Take thou mayst in resou-

Take thou mayst in reson
As thi lawe asketh.

Omnia tua sunt ad defen-

sed non ad den

The viker hadde fer boom.

Viker hadde ier room,
faire took his leave:

And lan'e took his leave;
And I awakned therewith.

And I awakked therwith,
And wroct as me matte.

And wroot as me mette.

13927



*¶ v Passus Vicesimus de Visione, et
Primus de Do-best.*

THANNE as I wente by the
wey, 13928
Whan I was thus awaked,
Hevy-chered I yede,
And elenge in herte;
I ne wiste wher to ete,
Ne at what place,
And it neghed neigh the noon,
And with Nede I mette
That afrounted me foule,
And faitour me called:
“ Kanstow noght excuse thee,
As dide the kyng and othere, 13939
That thou toke to thi bilyve,
To clothes and to sustenaunce;
And by techynge and by tellynge
Of *spiritus temperantiae*,
And thou nome na-moore
Than nede thee taughte,
And nede ne hath no lawe,
Ne nevere shal falle in dette;
For thre thynges he taketh,
His lif for to save. [werneth,
“ That is mete, whan men hym

And he no moneye weldeth, 13951
 Ne wight noon wol ben his borugh,
 Ne wed hath noon to legge;
 And he caughte in that caas,
 And come thereto by sleighe,
 He synneth noght, soothliche,
 That so wynneth his foode.

“ And though he come so to a
 clooth,
 And kan no bettre chevyssaunce,
 Nede anoon righte
 Nymeth hym under maynprise.

“ And if hym list for to lape,
 The lawe of kynde wolde
 That he dronke at ech dych,
 Er he for thurst deide.
 So Nede al gret nede *at*
 Maynymen, as for his owene,
 Withouten conseil of Conscience
 Or cardynale vertues,
 So that he sewe and save
Spiritus temperantia.

“ For is no vertue bi fer
 To *spiritus temperantia* ; 13972
 Ne *spiritus justitiae*
 Ne *spiritus fortitudinis*.
 For *spiritus fortitudinis*
 Forfeteth ful ofte.
 He shal do moore than mesure
 Many tyme and ofte,
 And bete men over bittre,
 And some of hem to litel,
 And greve men gretter
 Than good feith it wolde. 13983

“ And *spiritus justitiae* 13984

Shal juggen, wol he nele he,
After the kynges counseil,
And the comune like.

And *spiritus prudentiae*
In many a point shal faille
Of that he weneth wolde falle,
If his wit ne weere.

Wenynge is no wysdom,
Ne wys yimaginacion.

Homo proponit, et Deus disponit,
And governeth alle goode vertues ;
Ac Nede is next hym,
For anoon he meketh,
And as lowe as a lomb,
For lakkyng of that hym nedeth.
Wise men forsoke wele,
For thei wolde be nedys,
And woneden in wildernesse,
And wolde noght be riche.

“ And God al his grete joye
Goostliche he lefte,
And cam and took mankynde,
And bicam nedys.

So nedys he was, as seith the book,
In manye sondry places,
That he seide in his sorwe
On the selve roode,
Bothe fox and fowel
May fle to hole and crepe,
And the fissa hath fyn
To flete with to reste,
Ther Nede hath y-nome me
That I moot nede abide 14017

And suffre sorwes ful soure 14018
 That shal to joye torne,
 For-thi be noght abashed
 To bide and to be nedye;
 Sith he that wroghte al the world
 Was wilfulliche nedye,
 Ne nevere noon so nedye
 Ne poverer deide."

WHAN Nede hath under-nome
 me thus,
 Anoon I fil a-slepe; 14027
 And mette ful merveilously,
 That in mannes forme
 Antecrist cam thanne,
 And al the crop of Truthe
 Torned it up so doun,
 And over-talte the roote;
 And fals spryne and sprede;
 And spede mennes nedes,
 In ech a contree ther he cam
 He kutte awey truthe,
 And gerte gile growe there, 14038
 As he a God weere.
 Freres folwede that fend,
 For he gaf hem copes;
 And religiouse reverenced hym,
 And rongen hir belles,
 And al the covent forth cam
 To welcome that tyraunt,
 And alle hise as wel as hym,
 Save oonly fooles.
 Whiche foolis were wel levere
 To deye than to lyve 14049

PIERS PLOUGHMAN. 429

Lenger, sith Lenten
Was so rebuked

Was so rebuked.
And as a fals fend, Antecrist
Over alle folk regnede,
Save that were mylde men and holye,
That no meschief dradden,
Defyed alle falsnesse
And folk that it usede ;
And what kyng that hem conforted,
Knowynge hem any while,
They cursed and hir conseil,
Were it clerk or lewed. 1406

Antecrist hadde thus soone
Hundredes at his baner,
And Pride it bar
Boldely aboue,
With a lord that lyveth
After likyng of body,
That kam ayein Conscience,
That keperes was and gyour
Over kynde cristene
And cardynale vertues. [tho,
“ I conseille,” quod Conscience
“ Cometh with me, ye fooles,
Into Unité holy chirche,
And holde we us there;
And crye we to kynde
That he come and defende us,
Fooles, fro thise fenes lymes,
For Piers love the Plowman;
And crye we to al the comune,
That thei come to Unitee,
And there abide and bikere
Ayeins Beliales children.” 14083

Kynde Conscience tho herde,
 And cam out of the planetes,
 And sente forth his forreyours,
 Feveres and fluxes,
 Coughes and cardiacles,
 Crampes and tooth-aches,
 Rewmes and radegundes,
 And roynous scabbes,
 Biles and bocches,
 And brennyng eagues,
 Frenesies and foule yveles,
 Forageres of kynde, 14095
 Hadde y-priked and prayed
 Polles of peple,
 That largeliche a legion
 Loste hir lif soone.

There was, "Harrow and help !
 Here cometh Kynde,
 With Deeth that is dredful
 To undo us alle !"

The lord that lyved after lust
 Tho aloud cryde
 After Confort, a knyght, 14106
 To come and bere his baner ;
 "A l'arme ! a l'arme !" quod that
 "Ech lif kepe his owene !" [lord,
 And thanne mette thise men,
 Er mynstrals myghte pipe,
 And er herauedes of armes
 Hadden discryved lordes,
 Elde the hooore
 That was in the vaunt-warde.
 And bar the baner bifore Deeth,
 Bi right he it cleymede. 14117

Kynde cam after, 14118
With many kene soores,
As pokkes and pestilences,
And muche peple shente ;
So Kynde thorugh corrupcions
Kilde ful manye.

Deeth cam dryvyng after,
And al to duste passhed
Kynges and knyghtes,
Kaysers and popes,
Lered and lewed,
He leet no man stonde 14129
That he hitte evene,
That evere stired after.
Manye a lovely lady,
And lemmans of knyghtes,
Swowned and swelted
For sorwe of hise dyntes.

Conscience of his curteisie
To Kynde he bisoughte
To cesse and suffre,
And see wher thei wolde
Leve Pride pryvely, 14140
And be parfite cristene.

And Kynde cessedetho
To se the peple amende.
Fortune gan flatere thanne
Tho fewe that were alyve,
And bi-highte hem long lif,
And Lecherie he sente
Amonges alle manere men,
Wedded and unwedded,
And gaderede a greet hoost
Al agayn Conscience. 14151

This Lecherie leide on 14152
 With a janglynge chiere,
 And with pryvee speche
 And peyntede wordes ;
 And armede hym in ydelnesse,
 And in heigh berynge.
 He bar a bowe in his hand,
 And manye brode arewes,
 Weren fethered with fair bi-heste
 And many a fals truthe.
 With hise un-tidy tales
 He tened ful ofte 14163
 Conscience and his compaignye,
 Of holy chirche the techeris.

Thanne cam Coveitise,
 And caste how he myghte
 Overcome Conscience
 And cardinale vertues,
 And armed hym in avarice,
 And hungriliche lyvede.
 His wepne was al wiles
 To wynnen and to hiden ; 14173
 With glosynges and with gabbynges
 He giled the peple.

Symonye hym sente
 To assaille Conscience,
 And preached to the peple ;
 And prelates thei hem maden
 To holden with Antecrist,
 Hir temporaltees to save ;
 And cam to the kynges counseille
 As a kene baroun,
 And kneeled to Conscience
 In court afore hem alle, 14185

PIERS PLOUGHMAN. 433

And garte good feith flee, 14186
And fals to abide ;
And boldeliche bar a-doun,
With many a bright noble,
Muche of the wit and wisdom
Of Westmynstre Halle.
He jogged to a justice,
And justed in his eere,
And over-tilte al his truthe
With " Tak this up amendment."

And to the Arches in haste

He yede anoon after, 14197
And tornede cyvyle into symonye,
And siththe he took the official
For a mantel of menever,
And made lele matrymoyne
Departen er deeth cam,
And devors shapte. [cryde tho,
" Allas !" quod Conscience, and
" Wolde Crist of his grace
That coveitise were cristene !
That is so kene a fightere,
And boold and bidynge 14206
While his bagge lasteth."

" And thanne lough Lyf,
And leet daggen hise clothes,
And armed hym an haste
With harlotes wordes ;
And heeld holynesse a jape,
And hendenesse a wastour ;
And leet leautee a cherl,
And lyere a fre man ;
Conscience and his counseil
He counted at a flye, 14219

Thus relyede Lif, 14220
 For a litel fortune;

And priketh forth with Pride,
 Preiseth he no vertue,
 Ne careth noght how Kynde slow,
 And shal come at the laste,
 And kille alle erthely creatures,
 Save Conscience oone.

Lyf lepteth aside,
 And laughte hym a leman ;
 " Heele and I," quod he,
 " And heighnesse of herte, 14231
 Shal do thee noght drede
 Neither deeth ne elde,
 And to forgyte sorwe,
 And gyve noght of synne."

This likede Lif,
 And his leman Fortune ;
 And geten in hir glorie
 A gadelyng at the laste,
 Oon that muche wo wroghte,
 Sleuthe was his name.

Sleuthe wax wonder yerne, 14242
 And soone was of age,
 And wedded oon Wanhope,
 A wenche of the stuves.
 Hir sire was a sysour
 That nevere swoor truthe,
 Oon Tomme Two-tonge,
 Atteynt at ech enqueste.

This Sleuthe was war of werre,
 And a slynge made,
 And threw drede of dispair
 A dozeyne myle aboute. 14253

For care Conscience tho 14254

Cryde upon Elde,
And bad hym fonde to fighte,
And a-fere Wanhope.

And Elde hente good hope,
And hastiliche he shifte hym,
And wayved awey Wanhope,
And with Lif he fighteth.

And Lif fleigh for feere
To phisik after helpe,
And bisoughte hym of socour,
And of his salve he hadde. 14265

He gaf hym gold good woon,
That gladede his herte ;
And thei gyven hym ageyn
A glazene howve.

Lyf leeved that lechecraft
Lette sholde elde,
And dryven awey deeth
With dyas and drogges.

And Elde autred hym on lyf,
And at the laste he hitte
A phisicien with a furred hood,
That he fel in a palsie,
And there dyed that doctour
Er thre dayes after.

“ Now I se,” seide Lif,
“ That surgerie ne phisik
May noght a myte availle
To mede ayein Elde.”
And in hope of his heele
Good herte he hente,
And rood forth to a revel,
A ryche place and a murye ; 14287

The compaignye of confort 14288
 Men cleped it som tyme.

And Elde anoon after me
 And over myn heed yede ;
 And made me balled bifore,
 And bare on the crowne.

So harde he yede over myn heed,
 It wole be sene evere. [quod I,

“ Sire yvele y-taught, Elde !”
 “ Unhende go with the !

Sith whanne was the wey

Over mennes hedes ? 14299

Haddestow be hende,” quod I,

“ Thow woldest have asked leeve.”

“ Ye, leve lurdeyn !” quod he ;
 And leyde on me with age,

And hitte me under the ere,

Unnethe myghte ich here. [mouth,

He buffettet me so aboute the
 That out my teeth he bette ;

And gyved me in goutes,

I may noght goon at large. 14309

And of the wo that I was inne

My wif hadde ruthe,

And wisshed ful witterly

That I were in hevene ;

For the lyme that she loved me fore,

And leef was to feele,—

On nyghtes, namely,

Whan we naked weere,—

I ne myghte in no manere

Maken it at hir wille ;

So Elde and she, soothly,

Hadden it for-beten. 14321

And as I seet in this sorwe, 14322
I saugh how Kynde passede;
And Deeth drogh neigh me.
For drede gan I quake,
And cryde to Kynde,
“Out of care me bryngē!
Lo! Elde the hoore
Hath me bi-seye.
Awreke me! if youre wille be,
For I wolde ben hennes.”

“ If thou wolt be wroken,
Wend into Unitee, 14333
And hold thee there evere,
Til I sende for thee;
And loke thou konne som craft,
Er thou come thennes.”

“ Counseille me, Kynde,” quod I,
“ What craft is best to lerne.”

“ Lerne to love,” quod Kynde,
“ And leef of alle othere.”

“ How shal I come to catel so,
To clothe me and to feede?” 14343

“ And thou love ielly,” quod he,
“ Lakke shal thee nevere
Mete ne worldly weedē,
While thi lif lasteth.”

And there by conseil of Kynde
I comsed to rome
Thorugh Contricion and Confession,
Til I eam to Unitee. [stable
And there was Conscience cone-
Cristene to save,
And bisegede soothly
With sevēne grete geauntz 14355

That with Antechrist helden 14356
 Harde ayein Conscience.

Sleuthe with his slynge
 An hard assaut he made.
 Proude preestes coome with hym
 Mo than a thousand,
 In paltokes and pyked shoes,
 And pisseris longe knyves,
 Coomen ayein Conscience,
 With Coveitise thei helden.

“ By Marie ! ” quod a manused
 Of the Marche of Walys, [preest
 “ I counte na-moore Conscience,
 By so I cacche silver,
 Than I do to drynke
 A draughte of good ale.”
 And so seiden sixty
 Of the same contree ;
 And shotten ayein with shot
 Many a sheef of othes,
 And brode hoked arwes,
 Goddes herte and hise nayles ;
 And hadden almoost Unitee, 14378
 And holynesse a-down. [gie !

Conscience cryede, “ Help, Cler-
 Or ellis I falle,
 Thorugh inparfite preestes
 And prelates of holy chirche.”
 Freres herden hym crye,
 And comen hym to helpe ;
 Ac for thei kouthe noght wel hir
 Conscience forsook hem. [craft,
 Nede neghede tho neer,
 And Conscience he tolde 14389

That thei come for coveitise 14390
To have cure of soules; [ture,
“ And for thei are povere, peraven-
For patrymoyne thei faille,
They wol flatere and fare wel
With folk that ben riche.
And sithen thei chosen chele
And cheitifte poverte,
Lat hem chewe as thei chose,
And charge hem with no cure.
For lomere he lyeth,
That liflode moot begge, 14401
Than he that laboureth for liflode,
And leneth it beggeris.
And sithen freres forsoke
The felicité of erthe,
Lat hem be as beggeris
Or lyve by aungeles foode.”

“ Conscience of this counsel tho
Comsede for to laughe,
And curteisliche conforted hem,
And called in alle freres,
And seide, “ Sires, soothly 14412
Welcome be ye alle,
To Unitee and holy chirche;
Ac o thyng I yow preye,
Holdeth yow in Unitee,
And haveth noon envyne
To lerid ne to lewed,
But lyveth after youre reule,
And I wol be youre borugh
Ye shal have breed and clothes
And othere necessaries y-nowe,
Yow shal no thyng faille, 14423

With that ye leve logik, 14424
 And lerneth for to lovye.
 For love lafte thei lordshipe,
 Bothe lond and scole,
 Frere Fraunceys and Domynyk,
 For love to be holye.

“ And if ye coveite cure,
 Kynde wol yow teche
 That in mesure God made
 Alle manere thynges,
 And sette hem at a certein
 And a siker nombre, 14435
 And nempnede names newe,
 And noumbredre the sterres.
Qui numerat multitudinem stellarum, et omnibus eis, etc.

“ Kynges and knyghtes
 That kepen and defenden,
 Han officers under hem,
 And ech of hem a certein.
 And if thei wage men to werre,
 Thei write hem in noumbre;
 Alle othere in bataille 14446
 Ben y-holde brybours,
 Pylours and pyke-harneys,
 In ech a place y-cursed,
 Wol no man tresore hem paie,
 Travaille thei never so soore.

“ Monkes and moniales,
 And alle men of religion,
 Hir ordre and hir reule wole
 To han a certein noumbre,
 Of lewed and of lered,
 The lawe wole and asketh 14457

A certein for a certein, 14468
Save oonliche of freres. [Crist !
 " For-thi," quod Conscience, " by
Kynde wit me telleth
It is wikked to wage yow,
Ye wexen out of noumbre ;
Hevene hath evene noumbre,
And helle is withoute noumbre.
For-thi I wolde witterly
That ye were in the registre,
And youre noumbre under notaries
And neither mo ne lasse." [signe,
 Envye herde this,
And heet freres to go to scole
And lerne logyk and lawe,
And ek contemplacion,
And preche men of Plato,
And preve it by Seneca,
That alle thynges under hevene
Oughte to ben in comune.
 And yet he lyeth, as I leve,
That to the lewed so precheth ;
For God made to men a lawe, 14480
And Moyses it taughte.
Non concupisces rem proximi tui.
 And yvele is this y-holde
In parisshes of Engelonde ;
For persons and parissh-preestes
That sholde the peple shryve,
Ben curatours called,
To knowe and to hele,
Alle that ben hir parisshens,
Penaunce to enjoigne ; [shrift :
And sholden be ashamed in his . . .

Ac shame maketh hem wende 1449e
 And fleen to the freres,
 As fals folk to Westmynstre,
 That borweth, and bereth it thider,
 And thanne biddeth frendes
 Yerne of forgifnesse,
 Or lenger yeres loone.
 Ac while he is in Westmynstre,
 He wol be bifore,
 And maken hym murie
 With oother mennes goodes. 1450e

And so it fareth with muche folk
 That to the freres hem shryveth,
 As sisours and executours,
 Thei wol gyve the freres
 A parcel to preye for hem,
 And make hemself murye [naunt
 With the residue and the reme-
 That othere men bi-swonke,
 And suffre the dede in dette
 To the day of doome.

Envye herfore
 Hatede Conscience ; 1451e
 And freres to philosophie
 He fond thanne to scole, [nesse,
 The while Coveitise and Unkynde-
 Conscience assailedle.
 In Unitee holy chirche
 Conscience held hym,
 And made Pees porter
 To pynne the yates,
 Of alle tale-telleris
 And titeleris in ydel. 1452e

PIERS PLOUGHMAN. 443

Ypocrisie and he 14525
An hard assaut thei made,
And woundede wel wikkedly
Many a wis techere
That with Conscience acordede
And cardynale vertues.

Conscience called a leche,
That koude wel shryve,
To go salve tho that sike ben
And thorough synne y-wounded.
Shrift shoop sharpe salve, 14535
And made men do penaunce
For hiȝ mys-dedes
That thei wroght hadde,
And that Piers were y-payed :
Redde quod debes.

Some liked noght this leche,
And lettres thei sente,
If any surgiен were the ~~sege~~ 14544
That softer koude plastre.
Sire Leef-to-lyve-in-lecherie
Lay there and gronede,
For fastynge of a Frydaye 14547
He ferde as he wolde deye.

“ Ther is a surgiен in this sege
That softe kan handle,
And moore of phisik bi fer,
And fairer he plastreth,
Oon frere Flaterere,
Is phisicien and surgiен.”

Quod Contricion to Conscience,
“ Do hym come to Unitee ;
For here is many a man 14557

Hurt thorugh Ypocrisy." [science,
 " We han no nede," quod Con-
 " I woot no bettre leche
 Than person or parishe-preest,
 Penitancer or bisshope,
 Save Piers the Plowman,
 That hath power over hem alle,
 And indulgence may do,
 But if dette lette it."

" I may wel suffre," seide Con-
 " Syn ye desiren [science,
 That frere Flaterere be fet 14569
 And phisike yow sike."

The frere herof herde,
 And hiede faste
 To a lord for a lettre,
 Leve to have to curen,
 As a curatour he were;
 And cam with his lettres
 Boldely to the bisshope,
 And his brief hadde,
 In contrees ther he coome
 Confessions to here, 14580
 And cam there Conscience was,
 And knokked at the yate.

Pees unpynned it,
 Was porter of Unitee,
 And in haste askede
 What his wille were.

" In faith !" quod this frere,
 " For profit and for helthe
 Carpe I wolde with Contricion,
 And therfore cam I hider."

" He is sik," seide Pees, 14591

“ And so are manye othere. 14592
Ypocrisie hath hurt hem,
Ful hard is if thei kevere.”

“ I am a surgien,” seide the segge,
“ And salves kan make.

Conscience knoweth me wel,
And what I kan do bothe.”

“ I praye thee,” quod Pees tho,

“ Er thou passe ferther,
What hastestow ? I praye thee ;
Hele noght thi name.”

“ Certes,” seide his felawe, 14613
“ Sire *Penetrans-domos.*”

“ Ye, go thi gate,” quod Pees,
“ By God ! for al thi phisik,
But thou konne som oother craft,
Thow comest nought herinne.

I knew swich oon ones,
Noght eighte wynter hennes,
Coom in thus y-coped

At a court there I dwelde,
And was my lordes leche,
And my ladies bothe. 14614
And at the laste this lymytour,
Tho my lord was oute,
He salvede so oure wommen
Til some were with childe.”

Hende-speche heet Pees
Opene the yates,
“ Lat in the frere and his felawe,
And make hem fair cheere ;
He may se and here,
So it may bifalle
That lif thorugh his loore 14625

Shal leve Coveitise, 14636
 And be a-drad of Deeth,
 And withdrawe hym fram Pryde,
 And acorde with Conscience,
 And kisse hir either oother."

Thus thorugh Hende-speche
 Entred the frere,
 And cam in to Conscience,
 And curteisly hym grette.

"Thou art welcome," quod Con-
 science,

"Kanstow heele the sike ? 14636
 Here is Contricion," quod Con-
 "My cosyn, y-wounded. [science,
 Conforte hym," quod Conscience,
 "And tak kepe to hise soores.

The plastres of the person
 And poudres biten to soore ;
 He lat hem ligge over longe,
 And looth is to chaunge hem ;
 Fro lenten to lenten

He lat hise plastres bite." 14646

"That is over longe," quod this
 lymytour,

"I leve I shal amende it."
 And gooth and gropeth Contricion,
 And gaf hym a plastre
 Of 'a pryvee paiement,
 And I shal praye for yow
 For al that ye ben holden to,
 Al my lif tyme,
 And make yow, my Lady,
 In masse and in matyns
 As frere of oure fraternytee 14657

PIERS PLOUGHMAN. 447

For a litel silver.' 14658

Thus he gooth and gadereth,
And gloseth there he shryveth,
Til Contricion hadde clene foryeten
To crye and to wepe ;
And wake for hise wikked werkes,
As he was wont to doone,
For confort of his confessour
Contricion he lafte,
That is the soverayneste salve
For alle kynne synnes.

Sleuthe seigh that, 14669
And so dide Pryde,
And comen with a kene wille
Conscience to assaille.

Conscience cryed eft,
And bad Clergie helpe hym,
And also Contricion,
For to kepe the yate. [Pees,

" He lyth and dremeth," seide
" And so do manye othere.

The frere with his phisyk
This folk hath enchaunted, 14680
And plasterd hem so esily,
Thei drede no synne." [tho,

" By Crist!" quod Conscience
" I wole bicome a pilgrym,

And walken as wide
As the world lasteth,
To seken Piers the Plowman,
That Pryde may destruye;
And that freres hadde a fyndyng,
That for nede flateren,
And countrepledeth me, Conscience.

Now Kynde me avenge, 14692
And sende me hap and heele,
Til I have Piers the Plowman."
And siththe he gradde after Grace,
Til I gan awake. 14696

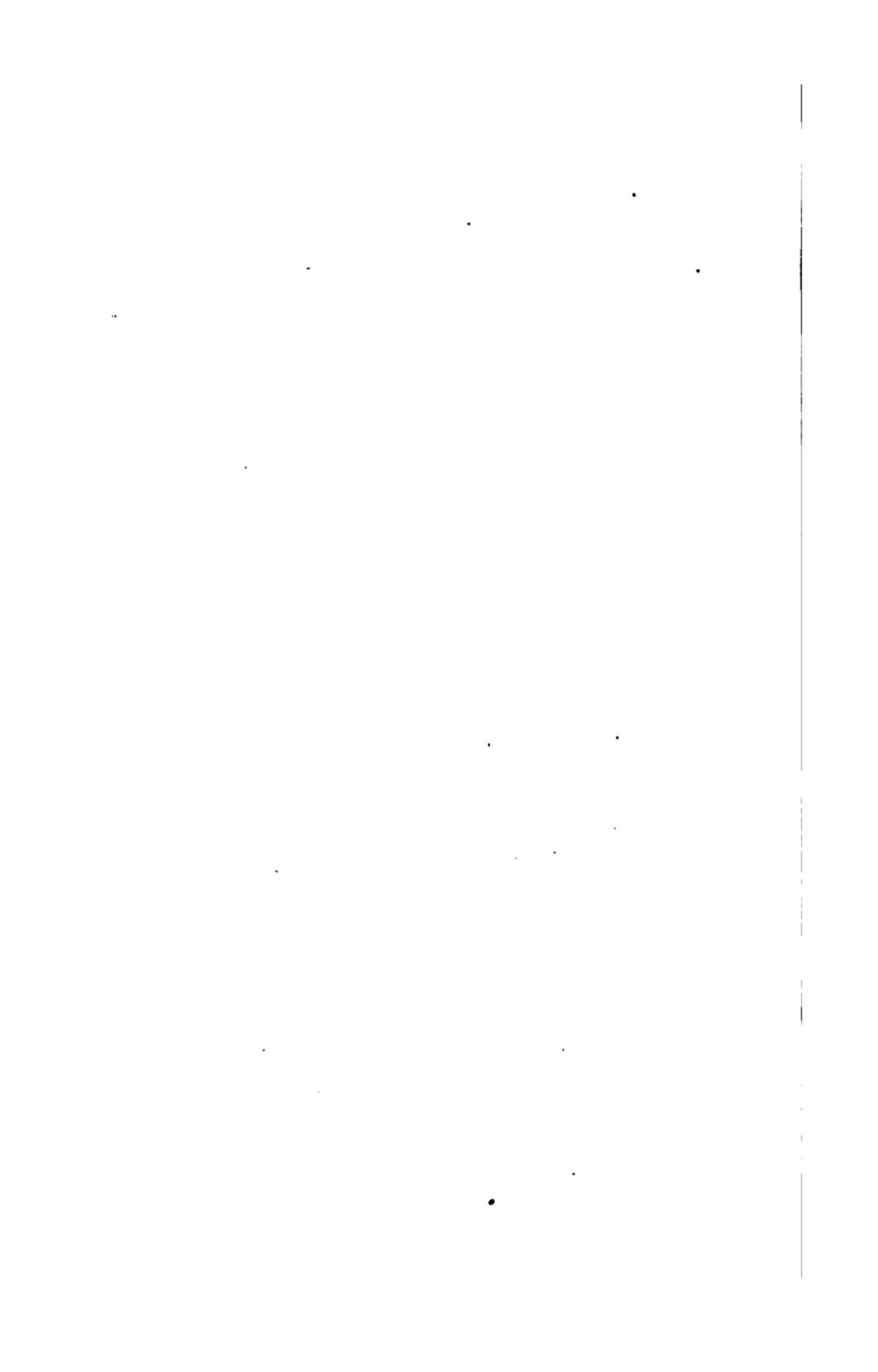
Explicit hic Dialogus Petri Plowman.





W^h THE CREED OF PIERS
PLOUGHMAN.







PIERS PLOUGHMAN'S
CREED.

CROS and curteis Christ
This begynnnyng spede,
For the faders frendshipe
That fourmed heaven,
And through the special spirit
That sprong of hem tweyne,
And al in one God-hed
Endles dwelleth.

A, and all myn a.b.c.
After have I lerned,
And patred in my pater-noster
Iche poynt after other; 12
And after al, myne Ave-marie
Almost to the end;
But al my care is to comen,
For I can nought my Crede.
Whan I shall shewen my shrift,
Shent mote I worthen;
The preeste wil me punyche,
And penaunce enjoyne;
The lengthe of a lenton
Flesh moot I leve,
After that Estur is y-come,
And that is hard fare; 24

And Wedenesday iche wyke 25
 Withouten flesh-mete.

And also Jesu hymselfe
 To the Jewes he saide,
 " He that leeveth nought on me,
 He leseth the blisse."

Therfor lerne the byleve
 Levest me were,
 Gif any worldly wight
 Wil me [it] couthe ;
 Other lewed or lered,
 That lyveth thereafter 36
 And fulliche folweth the feith,
 And feyneth non other ;
 That no worldeliche wele
 Wilneth no tyme,
 But liveth in lovyng of God,
 And his lawe holdeth ;
 And for no gettyng of good
 Never his God greveth,
 But folweth hym the full way,
 As he the folke taughte.

But to many maner of men 47
 This matter is asked,
 Both to lered and to lewed,
 That seyn that they lyveden
 Hollich on the grete God,
 And holden al his hestes.
 But by a fraynyng for than
 Faileth ther manye.
 For first I frayned the freres,
 And they me fulle tolden,
 That al the fruyt of the fayth
 Was in her foure orders ; 58

And the cofres of Christendom, 59
And the keie bothen,
And the lock of byleve,
Lieth loken in her hondes.

Then wenned I to wytten,
And with a whight I mette,
A Minoure in a morwe-tide ;
And to this man I saide,
" Sire, for greate Godes love !
~~The~~ graith thou me tell,
Of what myddel-erde man
Myght I best lerne 70
My Crede ? For I can it nought,
My kare is the more.
And therfore, for Christes love !
Thy counseyl I preie.
A Carm me hath y-covenant,
The ~~ede~~ me to teche ;
But for thou knowest Carmes wel,
Thy counsail I aske."

This Minour loked on me,
And laughyng he sayde,
" Leve christen man, 81
I leve that thou ~~[art]~~ madde :
Whough shulde thei techen the
That con non hemselfe ? [god,
They ben but jugulers,
And japers of kynde ;
Lorels and lechures,
And lemans holden,
Neyther in order ne out,
But unneth lybbeth,
And by-japeth the folk
With gestes of Rome. 92

It is but a faynt folke, 93
 Y-founded upon japes.

They maketh hem Maries men,
 And so thei men tellen ;
 And leieth on oure Lady
 Many a long tale.

And that wicked folk
 Wymmen betraieth,
 And begileth hem of her good
 With glaverynge wordes,
 And therwith holden her hous
 In harlotes warkes. 104

And, so save me God !
 I hold it greate synne
 To gyven hem any good,
 Swiche glotones to fynde,
 To mayntaynen swiche maner men
 That michel good destruith.

Yet seyn they in her sutiltie
 To sottes in townes,
 Thei comen out of Carmeli
 Christ for to folwen,
 And feyneth hem with holynesse,
 That yvele hem bisemeth.
 Thei lyven more in lecherie,
 And lyeth in her tales,
 Than suen any good liif ;
 But lurken in her selles,
 And wynnen werdliche good,
 And wasten it in synne.
 And ghif thei couthen her Crede,
 Other on Christ leveden,
 Thei weren nought so hardy
 Swyche harlotri usen. 126

Sikerli I can nought fynden 127
 Who hem first founded ;
 But the foles foundeden hemselfe
 Freres of the Pye,
 And maken hem mendynans,
 And marre the puple.
 But what glut of tho gomes
 May any good kachen,
 He wyl kepen it hemself,
 And cofrene it faste ;
 And thoigh his felawes fayle good,
 For hym he may sterven. 138
 Her monei mai byquest,
 And testament maken,
 And none obedience bere,
 But don as hym luste.
 And ryght as Robartes men
 Raken aboute
 At feyres and at full ales,
 And fyllen the cuppe ;
 And precheth al of pardon,
 To plesen the puple.
 Her pacience is al passed, 149
 And put out to ferme ;
 And pride is in her povertie,
 That litel is to preisen.
 And at the lullyng of oure lady
 The wymmen to lyken,
 And miracles of mydwyves,
 And maken wymmen to wenyn
 That the lace of oure Lady smok
 Lighteth hem of children.
 Thei ne prechen nought of Powel,
 Ne penaunce for synne ; 160

But al of merci and mensk, 161
 That Marie may helpen.

With sterne staves and stronge
 Thei over lond straketh,
 Thider as here lemmans liggeth,
 And lurketh in townes,
 Grey grete-heded quenes
 With gold by the eighen,

And seyne that her sustern thei
 That sojourneth aboue. [ben,
 And thus abouten the gon,
 And Godes folke betrayeth. 172

It is the purle that Powel
 Preched of in his tyme ;
 He seyde of swich folke
 That so aboute wente,
 Wepyng, I warne you
 Of walkers aboute, .

It beth enemyes of the cros
 That Christ upon tho lede.
 Swiche slomrers in slepe,
 Slaughte it her ende, 170
 And glotonye is her God, 183

With gloppynge of drynk,
 And gladnesse in glees,
 And grete joye y-maked.
 In the shendyng of swiche
 Shal mychel folk lawghe ;

Therfore, frend, for thy feith
 Fond to don beter ;
 Leve nought on tho losels,
 But let hem forth pasen,
 For thei ben fals in her faith,
 And feele mo other.” 194

“ Alas ! frere,” quath I tho, 195

“ My purpos is y-failed ;
Now is my comfort a-cast.

Canstou no bote
Wher I myght meten with a man
That myghte me wyssen
For to conne my Crede,
Christ for to folwen ?”

“ Certeyn, felawe,” quath the

“ Withouten any fayle, [frere,
Of al men upon mold,

We Minorites most sheweth 206

The pure aposteles liif,
With penance on erthe,
And suen hem in sanctité,
And sufferen wel harde.

We haunten no tavernes,
Ne hobelen abouten ;
At marketes and miracles
We medeleth us never ;
We hondlen no moneye,
But monelich faren,
And haven hunger at the mete,
At ich a mel ones.

We haven forsaken the world,
And in wo libbeth,

In penaunce and poverte,
And prechethe the purle

By ensample of oure liif
Soules to helpen ;

And in poverte preien
For al oure parteneres,

That gyveth us any good
God to honouren,

Other bel other book, 229
Or bred to our foode,
Other catel, other cloth
To coveren with oure bones.
For we buldeth a burwgh,
A brod and a large,
A chirch and a chapitle,
With chaumbers a-lofte ;
With wide wyndowes y-wrought,
And walles wel heye,
That mote ben portreid and paint,
And pulched ful clene, 240
With gay glitering glas
Glowyng as the sunne.
And mightestou amenden us
With moneye of thyn owen,
Thou shouldest knely bifore Christ
In compas of gold,
In the wyde window west-ward
Wel neigh in the myddel,
And Saint Fraunceis hymselfe
Shal folden the in his cope,
And present the to the Trinité, 251
And praye for thy synnes.
Thy name shal noblich ben wryten
And wrought for the nones,
And in remembraunce of the
Y-rad there for evere.
And, brother, be thou nought
Bythenk in thyne herte, [a-ferd ;
Though thou conne nought thy
Care thou no-more ; [Crede,
I shal asoilen the, syr,
And setten it on my soule ; 262

And thou may maken this good,
Thenk thou non other."

" Sir," I sayde, " in certaine
I shal gon and asaye."

And he set on me his hond,
And asoiled me clene,
And there I parted him fro
Wythouten any peyne;
In covenauant that I come agayne,
Christ he me be-taught.

Then saide I to myself,
" Here semeth litel treuthe ! " 274

First to blame his brother,
And bakbyten hym foule,
There as curteis Christ
Clerliche saide,
Whow myght thou in thy brothers
A bare mote loken, [eighe

And in thyn owen eighe
Nought a beme toten ?
See fyrst on thyself,
And sithen on another,
And clese clene thy syght, 285
And kepe wel thyne eighe,
And for another mannes eighe
Ordeyne after.

And also I see coveitise
Catel to fongen,
That Christ hath clerliche forbo-
And clenliche destrueden; [den,
And sayde to his sueres
For sothe on this wyse,
' Nought thy neighbors good
Coveyte in no tyme.' 296

But charité and chastité 297

Ben chased out clene.

But Christ seide by her fruit
Men shal hem ful knownen."

Thanne saide I, " certeine, syr,
Thou demest ful trewe."

Than thought I to frayne the
Of this foure ordres; [first
And presed to the Prechoures,
To proven her wille.

Ich highed to her house,
To herken of more; 308

And when I came to that court,

I gaped aboute,

Swich a bild bold

Y-buld upon erthe heighth

Say I nought in certeyn

Syththe a long tyme.

I temed opon that hous,

And yerne theron loked,

Whow the pileres weren y-paint,

And pulchud ful clene,

And queyntly y-corven 319

With curious knottes;

With wyndowes wel y-wrought,

Wyde up a-lofte,

And thanne I entred in,

And even forth wente;

And al was walled that wone,

Though it wiid were,

With posternes in privité

To pasen when hem liste;

Orcheyardes, and erberes

Evesed wel clene, 330

PIERS PLOUGHMAN. 461

And a curious cros
Craftly entayled,
With tabernacles y-tight
To toten al abouten.
The pris of a plough-lond
Of penies so rounde
To aparaille that pyler
Were pure litel.
Than I munte me forth
The mynstre to knowen,
And awaytede a woon
Wonderly wel y-bild,
With arches on everich half,
And bellyche y-corven,
With crochetes on corneres,
With knottes of gold,
Wyde wyndowes y-wrought,
Y-wryten ful thikke,
Shynen with shapen sheldes,
To shewen aboute,
With merkes of merchauntes
Y-medeled betwene,
Mo than twentie and two
Twyse y-nouumbred.
Ther is non heraud that hath
Half swich a rolle,
Right as a rageman
Hath reckned hem newe.
Tombes upon tabernacles
Tylde opon lofte,
Housed in hornes,
Harde set abouten,
Of armede alabaustre
Clad for the nones.

Maad opon marbel
In many manner wyse,
Knyghtes in ther conisante
Clad for the nones;
Alle it seemed seyntes
Y-sacred opon erthe;
And lovely ladies y-wrought
Leyen by her sydes
In manye gay garnemens,
That woren cold heter.

365

Though the tax of ten yere
Were trewely y-gadered, 376
Nolde it nought maken that hous
Half, as I trowe.

376

Than cam I to that cloystre,
And gaped abouten,
Whough it was pilered and peynt,
And portreyd wel clene,
Al y-hyled with leed
Lowe to the stones,
And y-paved with poynttyl
Ich point after other ;
With cundites of clene tyn
Closed al aboute,
With lavoures of latun
Loveliche v-greithed.

387

I trowe the gaynage of the ground
In a gret shyre
Nold aparaile that place
Oo poynt tyl other ende.
Thanne was that chapitre house
Wrought as a greet chirche,
Corven and covered,
And queyntelyche entayled,

PIERS PLOUGHMAN. 463

With semliche selure 399
Y-seet on lofte,
As a parlement-hous
Y-peynted aboute.
Thanne ferd I into fraytoure,
And fond there another,
An halle for an hygh kynge
An houshold to holden,
With brode bordes abouten
Y-benched wel clene,
With wyndowes of glaas
Wrought as a chirche. 410
Than walkede I ferrer,
And went al abouten,
And seigh halles ful heygh,
And houses ful noble,
Chambres with chymeneys,
And chapeles gaye,
And kychenes for an high kynge
In casteles to holden;
And her dortoure y-dight
With dores ful stronge;
Fermerye and fraitur, 421
With fele mo houses,
And al strong ston wal
Sterne opon heithe,
With gaye garites and grete,
And iche hole y-glased,
And other houses y-nowe
To herberwe the queene.
And yet thise bilderes wiln beggen
A bagge ful of whete
Of a pure pore man,
That may onethe paye 432

464 THE CREED OF

Half his rent in a yere, 433
 And half ben byhynde.

Than turned I ayen,
 Whan I hadde all y-toted,
 And fond in a freitoure
 A frere on a benche,
 A greet chorl and a grym,
 Growen as a tonne,
 With a face so fat
 As a ful bleddere
 Blownen bretful of breth,
 And as a bagge honged 444
 On bothen his chekes, and his chyn
 With a chol lollede
 So greet as a gos ey,
 Growen al of grece ;
 That al wagged his fleish
 As a quick myre.

His cope, that bi-clypped hym,
 Wel clene was it folden,
 Of doubleworstede y-dyght
 Doun to the hele.

His kyrtel of clene whiit, 455
 Clenlyche y-sewed,
 Hit was good y-now of ground
 Greyn for to beren.

I haylsede that hirdman,
 And hendlich I sayde,
 " Gode sire, for Godes love !
 Canstou me graith tellen
 To any worthely wiight
 That wissen me couthe,
 Whow I shulde conne my Crede,
 Christ for to folwe, 466

That levede lelliche hymselfe 467
And lyvede therafter,
That feynede no fashede,
But fully Christ suwede?
For sich a certeyn man
Syker wold I trosten,
That he wolde telle me the trewthe,
And turne to non other.
And an Austyn this ender day
Egged me faste ;
That he wolde techen me wel,
He plyght me his treuthe, 478
And seyde me " certeyn,
Syghthen Christ dyed
Oure ordre was euelles
And erst y-founde."

" First, felawe," quath he,
" Fy on his pilche !
He is but abortiif,
Eked with cloutes,
He holdeth his ordynaunce
With hores and theves,
And purchaseth hem pryyvyleges
With penyes so rounde.
It is a pur pardoners craft,
Prove and assay :
For have they thy money,
A moneth therafter
Certes, theigh thou come agen,
He wil the nought knownen.
But, felawe, oure foundement
Was first of the othere,
And we ben founded fulliche
Withouten fayntise, 500

And we ben clerkes y-cnowen, 501

Cunnyng in schole,

Proved in processyon

By processe of lawe.

Of oure order ther beth

Bichopes wel manye,

Seyntes on sundri stedes

That suffreden harde;

And we ben proved the priis

Of popes at Rome,

And of grettest degré,

As godspelles telleth."

512

"A! syre," quath I thanne,

"Thou seyst a grete wonder;

Sithen Christ sayd hymselfe

To alle his diciples,

'Which of you that is most,

Most shal he werche;

And who is goere byforne,

First shal he serven.'

And seyde he saugh Satan

Sytten ful heyghe,

And ful low ben y-leid.

523

In lyknesse he tolde,

That in povernesse of sprit

Is spedfullest hele;

And hertes of heyne

Harmeth the soule.

And therefore, frere, farewel;

Here fynd I but pride.

I preise nought thy prechyns,

But as a pur myte."

And angerich I wandrede

The Austyns to prove,

534

PIERS PLOUGHMAN. 467

And mette with a maistre of tho
And meklich I seyde, [men,
“ Maistre, for the moder love
That Marie men calleth !
Knowest thou ought there thou
A creature on erthe [comest
That coude me my Crede teche,
And trewelich enfourme,
Withouten flateryng fare,
And nothing feyne,
That folweth fulliche the feith ;
And non other fables, 546
Withouten gabinge of glose,
As the godspelles telleth ?
A Minoure hath me holly behyght
To helen my soule,
For he seith that her secte
Is sykerest on erthe,
And ben kepers of the keye
That Chrystendom helpeth,
And puriche in poverte
The apostles they suweth.”
“ Allaas !” quath the frere, 557
“ Almost I madde in mynde,
To sen hough this Minoures
Many men bygyleth.
Sothly somme of tho gomes
Hath more good hymselfe
Than ten knyghtes that I knowe,
Of catel in cofres.
In fraytoure they faren best
Of al the foure ordres,
And usun ypocricie
In al that thei werchen,

568

And prechen al of perfittesse ; 569
 But loke now, I the prey,
 Nought but profre hem in privité
 A peny for a masse,
 And, but his name be prest,
 Put out myn eighē,
 Though he had more money hid
 Than marchautes of wolle.
 Loke hough this loresmen
 Lordes betrayen,
 Seyn that they folwen
 Fully Fraunceyses rewle, 560
 That in eotinge of his cope
 Is more cloth y-folden
 Than was in Fraunceis froc
 Whan he hem first made.
 And yet under that cope
 A cote hathe he furred
 With foyns, or with fichewes,
 Other fyn bevere,
 And that is cutted to the kne,
 And queyntly y-botend,
 Lest any spiritual man 591
 Aspie that gyle.
 Fraunceys bad his brethern
 Bar-fot to wenden ;
 Now han they buclede shone,
 For blenyng of her heles,
 And hosen in harde weder
 Y-hamled by the ancle,
 And spicerie sprad in her purs
 To parten where hem luste.
 Lordes loveth hem wel,
 For they so lowe crouchen ; 602

PIERS PLOUGHMAN. 469

But knownen men her cautel 603
And her queynte wordes,
Thei wokde worshypen hem
Nought but a litle,
The ymage of ypocricie
Ymped upon fendes.
But, sone, gif thou wilt ben seker,
Seche thou no ferther,
We freres beth the firste,
And founden upon treuthe ;
Paule *primus heremita*
Put us hymselfe 614
Awey into wildernesse,
The world to despisen,
And there we lengeden ful long,
And leveden ful harde ;
For to alle this freren folke
Weren founden in tounes,
And taughten untrewely,
And that we wel aspiede.
And for chef charyté,
We chargeden us selven
In amendyng of this men, 625
We maden oure celles
To ben in cytés y-set,
To styghtle the puple,
Prechynge and prayeng
As profetes sholden.
And so we holden us the hethewed
Of al holy chirche.
We han power of the Pope
Purliche assoylen
Al that helpen oure hous
In helpe of her soules ; 636

Her Crede is coveytise :— 671

Now can I no ferthere.

Yet wil I fonden forth,

And fraynen the Carmes.

Than toted I into a taverne,

And there I aspyede

Two frere Carmes

With a ful coppe.

There I aunteerde me in,

And aisliche I seyde,

“ Leve sire, for the Lordes love

That thou on levest !

682

Lere me to som man

My Crede for to lerne,

That lyveth in lel liif,

And loveth no synne,

And gloseth nought the godspel,

But halt Godes hetes,

And neyther money ne mede

Ne may hym nought letten,

But werchen after Godes word,

Withouten any faile.

A Prechoure y-professed

693

Hath plight me his trewthe

To techen me trewely;

But wouldest thou me tellen,

For they ben certeyne men,

And syker on to trosten,

I would quiten the thy mede

As my myght were.”

“ A trefle,” quath he, “ trewely !

His treweth is ful litel ;

He dynede nought with Dominic,

Sithe Christ deide.

704

For with the prynces of pryde 705
 The Prechours dwellen ;
 They ben so digne as the devel
 That droppeth fro heven,
 With hartes of heynesse,
 Whough halwen the cherches,
 And deleth in devynyté
 As dogges doth bones.
 Thei medeleth with messages
 And mariages of grete ;
 Thei leeuen with lordes
 With lesynges y-nowe ; 716
 Thei biggeth hem bichopriches
 With bagges of gold ;
 Thei wilneth worshipes :---
 But waite on her dedes.
 Harkne at Herdforthe
 How that they werchen,
 And loke when that they lyven
 And leeve as thou fyndest.
 They ben counseylours of kynges,
 Christ wot the sothe,
 Whou thei curreth kynges 727
 And her bak claweth.
 God leve hem leden wel
 In lyvynge of hevene,
 And glose hem nougnt for her good
 To greven her soules.
 I pray the, where ben they pryvé
 With any pore whightes
 That may nougnt amenden her
 Ne amenden hemselven ? [hous,
 They prechen in proud herte,
 And preyseth her ordre, 738

And werdlich worchype 739

Wilneth in erthe.

Leeve it wel, lef man,
And men right lokede,
There is more pryvē prydē
In Prechoures hertes,
Than there lefte in Lucifere,
Or he were lowe fallen.
They bene dygne as dich-watere,
That dogges in bayteth.

Lok a ribaut of hem
That can nought wel reden 750
His Rewel ne his Respondes,
But be pure rote ;
Als as he were a connyng clerk,
He casteth the lawes
Nought lowly, but lordly,
And lesynges lyeth.
For ryght as Minoures
Most hypocrice useth,
Ryght so ben Prechoures proude
Purlyche in herte.

“ But, chrysten creatoure, 761
We Carmes firste comen,
Even in Elyea tyme,
First of hem alle ;
And lyven by oure Lady,
And lelly her serven,
In clene commun liif
Kepen us out of synne ;
Nowt proude as Prechoures beth,
But preyen ful styllē.
We couuen on no quentyse,
Christ wot the southe ! 772

But bisyeth us in oure bedes, 773
 As us best holdeth.

And, therfore, leeve leelman,
 Leeve that iche sigge,
 A masse of us meene men
 Is of more mede,

And passeth alle prayers
 Of this proude freres.—

And thou wilt ghyven us any good,
 I wolde ye here graunten
 To taken al thy penaunce

In peril of my soule; 784
 And tho thou conne nought thy
 Clene the assoyle, [Crede,
 So that thou mowe amenden oure
 With money other elles, [house
 With som catel, other corn,
 Or cuppes of sylvere."

“ Trewely, frere,” quath I tho,
 “ To tellen the the sothe,
 There is no peny in my pakke
 To payen for my mete.

I have no good, ne no golde, 795
 But go thus abouten,
 And travaile ful trewely
 To wynnen with my fode.
 But woldest thou for Godes love
 Lerne me my Crede,
 I shulde don for the wil,
 Whan I wele hadde.”

“ Trewely,” quath the frere,
 “ A fole I the holde:— [fote,
 Thou woldest nought wetten thy
 And woldest fich kachen. 806

Oure pardon and oure preieres 807
So beth they nought parten,
Oure power lasteth nought so feir,
But we som peny fongen.

“ Fare wel,” quath the frere,
“ For I mot hethen fonden,
And hyen to an house-wiif
That hath us byquethen
Ten pound in hir testament.

To tellen the sothe,
Ho draweth to the deth-ward ;
But yet I am in drede 818
Leste ho turne hire testament,
And therfore I hyghe
To haven hire to oure hous,
And henten, gif I mighthe,
An anuel for myne owen use,
To helpen to clothe.”

“ Godys forbode !” quath his felawe,
“ But ho forth passe
Whil ho is in purpos
With us to departen !
God let hir no lengere lyven ! 829
For letteres ben manye.”

Thanne turnede I me forth,
And talked to myselfe
Of the falshede of this folke,
Whow feythles thei weren.
And as I wente by the way
Wepynge for sorowe,
I seigh a sely man me by,
Opon the plough hongen.
His cote was of a cloute
That cary was y-called ; 840

His hod was ful of holes, 841
 And his heare oute ;
 With his knoppede shon
 Clouted ful thykke ;
 His ton toteden out,
 As he the lond tredede ;
 His hosen over-hangen his hok-
 On everich a syde, [shynes
 Al beslomered in fen,
 As he the plow folwede.
 Tweye mytaynes as meter
 Maad al of cloutes, 852
 The fyngres weren for-werd,
 And ful of fen honged.
 This whit waselede in the feen
 Almost to the ancle ;
 Foure rotheren hym byforne,
 That feble were worthi ;
 Men myghte recknen ich a ryb,
 So rentful they weren.
 His wiif walked hym with,
 With a long gode,
 In a cuttede cote 863
 Cutted ful heyghe,
 Wrapped in a wynwe shete
 To weren hire fro wederes,
 Bar-fot on the bare iis,
 That the blod folwede.
 And at the londes ende lath
 A little crom-bolle,
 And theron lay a lytel chylde
 Lapped in cloutes,
 And tweyne of tweie yeres olde
 Opon another syde. 874

PIERS PLOUGHMAN. 477

And al they songen o songe, 875
That sorwe was to heren;
They crieren alle o cry,
A kareful note.

The sely man sighed sore,
And seyde, "Children, beth stille!"
This man lokede opon me,
And leet the plough stonden;
And seyde, "Sely man,
Whi syghest thou so harde?
Gif the lakke liiflode,
Lene the ich wille 886
Swich good as God hath sent;
Go we, leve brother."

I sayde thanne, "Nay, syre,
My sorowe is wel more.
For I can nought my Crede,
I care wel harde;
For I can fynden no man
That fulli byleveth,
To techen me the heyghe weie,
And therfore I wepe.

For I have fonded the freres 897
Of the fourre ordres;
For there I wende have wist,
But now my wit lakketh;
And al myn hope was on hem,
And myn herte also,
But thei ben fulli faithles,
And the fend sueth."

"A! brother," quath he tho,
"Be ware of tho foles;
For Christ seyde hymself,
'Of swiche I you warne,' 908

And false profetes in the feith 909
 He fulliche hem calde,

In vestimentis ovium,

But only withinne

They ben wilde werwolves

That wiln the folke robbene.

The fen[d] founded hem first,

The feyth to distrie;

And by his craft thei comen in,

To combren the chirche,

By the covetise of his craft

The curates to helpen. 920

But nowe they haven an hold,

They harmen ful manye;

They don nougnt after Dominik,

But dreccheth the puple.

He folwen nougnt Fraunceis,

But falsliche lybben;

• And Austynes rewle

They rekeneth but a fable;

And purchaseth hem privilege

Of popes at Rome.

They coveten confessiones, 931

To kachen some hyre;

And sepulturus also,

Somme wayten to lacchen;

But other cures of Christen

They coveten nougnt to have,

But there as wynnyng liith,

He loketh non other.” [name,

“ Whough shal I nemne thy

That neyghbores the calleth?”

“ Peres,” quath he, “ the pore man,

The Ploughman I hatte.” 942

“ A ! Peres !” quath I tho, 943
“ I pray the thou me telle
More of thise tryfiers,
Hou trechurly they libbeth ;
For ichon of hem hath tolde me
A tale of that other,
Of her wikked liif,
In werld that he libbeth.
I trowe that som wicked wight
Wroughte this ordres.
Trow ye that gleym of that gest
That Golias is y-cald, 954
Other els Satan hymself,
Sente hem fro helle,
To combren men with her crafte,
Christendome to shenden.”

“ Dere brother,” quath Peres,
“ The devel is ful queynte,
To encombreñ holy chirche
He casteth ful harde,
And fluricheth his falsnesse
Opon fele wise,
And fer he casteth to-forn 955
The folk to dystroye.

“ Of the kynrede of Caym
He cast the freres,
And founded hem on Sarysenes,
Feyned for God.
But they with her falshe faith
Mychel folk shendeth.
Christ calde hem hymself
Kynd ipocrites ;
How often he cursed hem,
Wel can I tellen. 976

He seide ons hymself 977
 To that sory puple :
 ' Wo worthe you, wyghtes,
 Wel lerned of the lawe !'
 Eft he seyde to hem selfe,
 ' Wo mote you worthen
 That the tounbes of profetes
 Bildeth up heighe !
 Youre faderes for-deden hem,
 And to the deth hem broughte.
 Here I touche this two,
 Twynnen hem I thenke. 988
 Who wilneth be wiser of lawe
 Than lewede freres,
 And in multitude of men
 Ben maistres y-called,
 And wilneth worship of the werld,
 And sytten with heye,
 And leveth lovynge of God
 And lownesse byhynde.
 And in beldyng of tounbes
 Thei traveileth grete,
 To chargen her chirche flore, 999
 And chaungen it ofte.
 And the fader of the freres
 Defouled her soules,
 That was the dyggyng devel,
 That dreccheth men ofte.
 The devel by his dotage
 Dissaveth the chirche,
 And put in the Prechours,
 Y-paynted withouten,
 And by his queyntise they comen in
 The curates to helpen ; 1010

But that harmed hem harde, 1011
And halp hem ful littel.
But Austynes ordinaunce
Was on a good treuthe;
And also Dominikes dedes
Weren dernelich y-used;
And Fraunceis founded his folke
Fulliche on treuthe,
Pure parfit prestes
In penaunce to libben,
In love and in lownesse
And lettyng of pryd, 1022
Grounded on the Godspel,
As God baad hymselfe.
But now the glose is so greet
In gladdynge tales,
That turneth up two-fold
Un-teyned upon treuthe,
That they ben cursed of Christ,
I can hem wel prove
Withouten his blissyng,
Bare beth thei in her werkes.
For Christ seyde hymselfe 1033
To swiche as him folwede:
‘ Y-blissed mot they ben
That mene ben in soule;
And alle power in gost
God hymself blisseth.
Whou fele freres fareth so,
Fayne wolde I knowe,
Prove hem in proces,
And pynch at her ordre,
And deme hem after that the don,
And dredles, Y leve, 1044

Thei wiln wexon pure wroth 1045
 Wonderliche sone,

And shewen the a sharp wil
 In a short tyme,
 To wiln wilfully wrathe,
 And werche therafter.

Wytnes on Wyclif,
 That warned hem with trewthe.
 For he in goodnesse of gost
 Graythliche hem warned
 To wayven her wikednesse
 And werkes of synne. 1055

Whou sone this sorimen
 Seweden hys soule,
 And overal lolled hym
 With heritikes werkes !
 And so of the blissyng of God
 Thei bereth little mede.

“ Afterward another,
 Onliche he blissede
 The meke of the myddel-erde
 Through myght of his fader.

Fynd foure freres in a flok 1067
 That folweth that rewle,
 Than have I tynt al my tast,
 Touche and assaye.

Lakke hem a littel wight,
 And her liif blamen ;
 But he lepe up on heigh
 In hardenesse of herte,
 And nemne the anon nought,
 And thy name lakke,
 With proude wordes apert
 That passeth his rewle, 1078

PIERS PLOUGHMAN. 483

Bothe with ' thou leyst, and thou
In heynesse of soule, [lest,'
And turnnen as a tyraunt
That tormenteth hymselfe.

A lord were lother
For to leyne a knave,
Thanne swich a begger,
The best in a toun.
Loke now, leve man,
Beth nougnt thise y-lyke
Fully to the Pharisens,
In fele of these poyntes.

1090

Al her brad beldyng
Ben belded with synne,
And in worshippe of the world
Here wynnyng they holden ;
They shapen her chapolories,
And strecchet hem brode,
And launceth heighe her hemmes
With babelyng in stretes.

They ben y-sewed with whight
And semes ful queynte, [silke,
Y-stongen with stiches
That stareth as sylver.

1101

And but freres ben fyrst y-set
At sopers and at festes,
They wiln ben wonderly wroth
Y-wis, as I trowe ;
But they ben at the lordes borde,
Louren they willeth.
He mot bygynne that bord,
A beggere with sorowe ;
And first sitten in se
In her synagoges,

1112

That beth her heigh helle hous,
Of Caymes kynd.

For though a man in her mynstre
A masse wolde heren,
His sight shal so by set
On sondrye werkes,

The penonnes and the pomels
And poyntes of sheldes
Withdrawen his devocion,
And dusken his herte.

I likene it to a lim-yeerde
To drawen men to helle, 1124
And to worchipe of the fend,

To wraththen the soules,
And also Christ himself seide
To swich ypcrites,

He loveth in marketes ben met
With gretynge of povere,
And lowynge of lewed men
In Lentenes tyme;

For thei han of bichopes y-bought
With her propre silver, 1135
And purchased of penaunce
The puple to asoyle.

But money may maken
Mesure of the peyne;
After that his power is to payen,

His penaunce shal fayle.
God leve it be a good help

For hele of the soules!
And also this myster men
Ben maysters i-called,

That the gentill Jesus
Generalliche blamed, 1146

PIERS PLOUGHMAN. 485

And that poynt to his apostles 1147
Purly defended.
But freres haven forgeten this,
And the fend suweth,
He that maystri loved,
Lucifer the olde.
Where Fraunceys or Dominik,
Other Austyn ordeynde,
And of this dotardes
Doctur to worthe,
Maysters of divinité
Her matynes to leve, 1158
And cherlich as a cheveteyn
Hys chaunbre to holden,
With chymené, and chaple,
And chosen whan hem lyste,
And served as a sovereyn,
And as a lord sytten.
Swich a gome Godes wordes
Grysliche gloseth ;
I trowe he toucheth nought the
But taketh it for a tale. [text,
God forbad to his folk, 1169
And fullyche defendede,
They shoulden nought stodyen
Ne sturren her wyttes, [biforne,
But sodenly the same word
With here mouth shewe,
That weren given hem of God,
Thorugh gost of hemselfe.
Now mot a frere studyen,
And stumlen in tales,
And leuen his matynes,
And no masse syngen, 1180

And loken hem lesynges 1181

That liketh the puple,
To purchasen hym his purs ful,
To paye for the drynke.

And, brother, when bernes ben ful,
And holy tyme passed,
Thanne comen cursed freres,
And croucheth ful lowe,
A losel, a lymytoure,
Over al the lond lepeth.

And loke that he leve non hous,
That somewhat he ne laiche ; 1192
And there thei gylen hemself,
And Godes word turneth.

Bagges and beggyng
He bad his folke leven,
And only serven hymself,
And his ruwel sechen,
And al that nedly nedeth,
That shulden hem nougnt lakken.

Wherto beggen thise men,
And ben nougnt so feble ?

Hem fayleth no furryng, 1203
Ne clothes atte fulle,
But for a lustful liif
In lustes to dwellen ;
Withouten any travail

Untrulich libbeth ;
Thei beth nougnt maymed men,
Ne no mete lakketh ;
Thei [ben] clothed in curious
And clenliche arayed. [cloth,
It is a laweles liif,
As lordynges usen, 1214

Nether ordeyned in ordre, 1215
But onethe libbeth.

“ Christ bad blissen
Bodies on erthe
That wepen for wikkednesse
That he byforn wroughte.
That ben few of tho freres,
For thei ben nere dede,
And put al in pur clath,
With pottes on her hedes ;
Thanne he warieith, and wepeith,
And wicheith after heven, 1226
And fyeth on her falshedes
That thei before deden.
And therfore of that blissyng,
Trewely, as I trowe,
Thei may trussen her part
In a terre powghe.

“ Alle tho blissed beth
That bodyliche hongreth ;
That ben the pore penyles,
That han over-passed
The poyn特 of her pris liif, 1237
In penaunce of werkes,
And mown nought swynken ne
But ben swith feble, [sweten,
Other mayned at meschef,
Or meseles lyke,
And her god is a-gon,
And greveth hem to beggen.
Ther is no frere, in feith,
That fareth in this wyse,
That he may beggen his bred,
His bed is y-greithed. 1248

Under a pot he shall be put 1249

In a pryyve chaumbre,
That he shal lyven ne last
But lytel whyle after.

Almyghti God and man,
The merciable blessed,
That han mercy on men
That mis-don hem here.

But who so for-gabbed a frere
Y-founden at the stues,
And brought blod of his bodi,
On back or on syde, 1250

Hym were as good greven
A grete lord of rentes ;
He shoulde sonnere ben shryven
Shortly to tellen,
Though he kilde a comly knyght,
And compasd his mother,
Then a buffet to beden
A beggere frere.

“ The clene hertes Christ
He curteyliche blissed,
That coveten no catel 1271
But Christes fulle blysse,
That leveth fulliche on God,
And lelliche thenketh
On his lore and his lawe,
And lyveth opon trewthe.
Freres han forgotten this,
And folweth another,
That they may henten they holden,
By-hirneth it sone ;
Here hertes ben clen y-hid
In her heighe cloystre, 1282

PIERS PLOUGHMAN. 489

As cures from careyne
That is cast in ditches. 1283
 " And parfit Christ
The pesible blissede,
That ben suffrant and sobre,
And susteyne anger.
Asay of her sobernesse,
And thou might y-knownen
Ther ne is no waspe in this world
That wil folloke styngen,
For stappyng on a too
Of a styncand frere. 1294
For neyther soveren ne seget
Thei ne suffereth never.
Al thei blessyng of God
Beouten thei walken,
For of her suffraunce, for sothe,
Men sey but lytel.
 " Alle that persecution
In pure liif suffren,
They han the beneson of God,
Blissed in erthe.
I pray, parceyve now 1305
The pursut of a frere,
In what mesure of a mekenesse
Thise men deleth.
Byhold upon Water Brut
Whou bisiliche thei pursueden,
For he seid hem the sothe.
And yet, syre, ferther
Hy may no more marren hem,
But men telleth
That he is an heretik,
And yvle byleveth, 1316

And precheth it in pulpit 1317
 To blenden the puple.

They wolden awyrien that wight
 For his wel dedes,

And so they chewen charité,
 As chewen shaf houndes.

And thei pursueth the povere,
 And passeth pursutes,
 Bothe they wyln and thei wolden
 Y-worthen so grete,

To passen any manes myght,
 To mortheren the soules ; 1328

First to brenne the body
 In a bale of fir,

And sythen the sely soule slen,
 And senden hyre to helle.

And Christ clerly forbad
 His christene, and defended,
 They shoulde nought after the
 Never the folke demen." [face

“ Sire,” I seide myself,

“ Thou semest to blamen.

Why dispisest thou thus 1339

Thise sely pore freres,
 None other men so mychel,

Monkes ne prestes,

Chanons ne charthous

That in chirche serveth ?

It semeth that thise sely men
 Han somewhat the greved,

Other with word, or with werk,
 And therfore thou wildest

To shenden other shamen hem
 With the sharp speche, 1350

And bannen holliche, 1351
And her hous greven."

" I prey the," quath Peres,
" Put that out of thy mynde;
Certeyn for soule hele
I say the this wordes.

I preise nought pocessioneres
But pur lytel;

For falshed of freres
Hath fulliche encombred
Manye of this maner men,

And maad hem to leven 1362

Her charité and chasteté,
And shosen hem to lustes,
And waxen to werly,
And wayven the trewethe,

And leven the love of her God,
And the werld serven.

But for falshed of freres

I fele in my soule,
Seyng the synful liif,

That sorweth myn herte,
Hou they ben clothed in cloth 1373

That clennest sheweth,
For angeles and archangeles

Alle they whiit useth,

And al aldremen

That ben *ante thronum*.

Thise toknes haven freres taken;

But I trowe that a fewe

Folwen fully that cloth,

But falslyche that useth.

For whiit, in trowthe, bytokeneth

Clennes in soule:— 1384

422 THE CREED OF

Gif he have undernethen whiit,
Thanne he above wereth
Black, that betokeneth
Bale for oure synne,
And mournyng for mis-dede
Of hem that this useth,
And sorwe for synful liif,
So that cloth asketh.

I trowe there ben nought ten freres
That for synne wepen.

For that liif is her lust,
And therby thei libben, 1396
In fraytour and in fermori
Her fostryng is synne ;
It is her mete at iche a mel,
Her most sustinaunce.

Herkne opon Hildegare
Hou homlich he telleth
How her sustinaunce is synne ;
And syker, as I trowe,
Weren her confessiones
Clenly destrued,

Hy shoulde nought beren hem so
Ne belden so heyghe. [brag,
For the fallyng of synne

Socoreth the foles,
And begileth the grete
With glaverynge wordes ;
With glosyng of godspels
Thei Godes word turneth,
And passen al the prvyplege
That Peter after used.
The power of the apostles
Thei pasen in speche, 1418

PIERS PLOUGHMAN. 493

For to sellen the synnes
For selver other mede.
And purliche *a pena*
The puple asoyleth.
And *a culpa* also,
That they may kachen
Money other money worth,
And mede to fonge;
And ben at lone and at bode,
As burgeises useth.
Thus they serven Sathanas,
And soules bygyleth,
Marchaunes of malisones,
Mansede wrecches,
Thei usen russet also
Some of this freres,
That bitokeneth travaile
And treuth upon erthe.
But loke whou this lorels
Laboren the erthe,
But freten the fruyt that the folke
Ful lellich beswynketh;
With travail of trewe men
Thei tymbren her houses,
And of the curiouse cloth
Her copes they beggen;
And als his gettyng is grete
He shal ben good holden.
And right as dranes doth nought
But drynketh up the huny,
Whan been with her busynes
Han brought it to hepe,
Right so fareth freres
With folk opon erthe;

They freten up the firste froyt, 1453
And falsliche lybbeth.
But alle freres eten nought
Y-lych good mete,
But after that his wynnynge is
Is his wel-fare,
And after that he bringeth hom
His bed shal ben graythed,
And after that his richesse is raught
He shal ben redy served.
But se thiself in thi sight
Whou somme of hem walketh 1464
With clouted shon,
And clothes ful feble,
Wel neigh for-werd,
And the wlone offe;
And his felawe in a frok
Worth swich fiftene,
Arayd in rede stone,
And elles were reuthe:
And sexe copes or seven
In his celle hongeth;
Though for fayling of good 1475
His felawe shulde sterve,
He wolde nought lenen hym a peny
His liif for to holden.
I myght tymen tho troiflardes
To toylen with the erthe,
Tlyen, and trewlich lyven,
And her flesh tempren.
Now mot ich soutere hys sone
Setten to schole,
And ich a beggeres brol
On the book lerne, 1486

PIERS PLOUGHMAN. 495

And worth to a writere
And with a lorde dwelle;
Other falsly to a frere
The fend for to serven,
So of that beggares brol
An abbot shal worthen,
Among the peres of the lond
Prese to sytten,
And lordes sones lowly
To tho losels aloute,
Knyghtes crouketh hem to
And cruccheth ful lowe,
And his syre a soutere
Y-suled in grees,
His teeth with toylyng of lether
Tatered as a sawe.
Alaas ! that lordes of the londe
Leveth swiche wrechen,
And leveth swych lorels
For her lowe wordes :
They shulden maken abbots
Her owen bretheren childe,
Other of som gentil blod,
And so yt best semed,
And fostre none forytoures,
Ne swich false freres,
To maken fat and fulle
And her flesh combren.
For her kynde were more
To y-clense diches,
Than ben to sopers y-set first,
And served with sylver.
A grete bolle-ful of benen
Were beter in hys wombe,

And with the bandes of bakun 1521
His baly for to fillen,

Then pertryches, or plovers,

Or pecokes y-rosted,

And comeren her stomakes

With curiuse drynkes,

That maketh swyche harlotes

Hordom usen,

And with her wikked word

Wymmen bitrayeth.

God wold her wonyyng 1532

Were in wildernesse,

And fals freres forboden

The fayre ladis chaumbres.

For knewe lordes her craft,

Treuly I trowe,

They shulden nought haunten her

So holy on nyghtes, [house

Ne bedden swich brothels

In so brode shetes;

But sheten her heved in the stre,

To sharpen her witnes; [tom,

Ne ben kynges confessours of cus-

Ne the counsel of the rewme knowe.

For Fraunceis founded hem nought

To faren on that wise,

Ne Domynyk dued hem nevere

Swyche drynkers to worthe,

Ne Helye ne Austyn

Swyche liif never used,

But in povert of spirit

Spended her tyme.

We have seyn ourself

In a short tyme

Whou freres wolden no flesh 1555
Among the folk usen;
But now the harlotes
Han hyd thilke reule,
And for the love of oure Lord
Han leyd hire in water.
Wenest thou ther wolde so fele
Swich warlawes worthen?
Ne were werliche wele
And her welfare,
Thei shulden delven and dyken,
And dongen the erthe, 1566
And menemong corn breed
To her mete fongen,
And wortes fleshles wrought,
And water to drynken,
And werchen and wolward gon,
As we wrecches usen.
An aunter gif ther wolde on,
Among an hol hundred,
Lyven so for Godes love
In tyme of a wyntere."

“ Leve Peres,” quath I tho, 1577
“ I pray that thou me telle
Whou I may conne my Crede
In Christen byleve.”
“ Leve brother,” quath he,
“ Hold that I segge,
I wil techen the the trouthe,
And tellen the the sothe.—

THE CREDE.

“ Leve thou in oure Loverd God
That al the werld wrought,

Holy heven eke on hey 1587
 Holliche he fourmede
 And is almyghti hymself
 Over alle his werkes.
 And wrought as his wil was
 The werld and the heven ;
 And on gentil Jesu Christ,
 Engendred of himselfen,
 His owen onlyche sone,
 Lord over all y-knownen,
 That was clenlich conceived
 Clerli in trewthe 1598
 Of the heye Holy Gost,
 This is the holy beleve.
 And of the maiden Marye
 Man was he born,
 Withoutea syful seed,
 This is fully the byleve.
 With thorn y-crouned, crucified,
 And on the cros dyede,
 And sythen his blessed body
 Was in a stonē byried,
 And descended a-doun 1609
 To the derk helle,
 And fet out our formfaderes,
 And hy ful fayn weren.
 The thyrd day redeliche
 Hymself ros fram deeth,
 And, on a ston there he stod,
 He steigh up to hevene,
 And on his fader ryght hand
 Redelich he sitteth,
 That almyghti God,
 Over alle other whyghtes ; 1620

PIERS PLOUGHMAN. 499

And is herafter to commen, 1621
Christ all himselfen,
To demen the quyke and the dede,
Withouten any dounte.
And in the heighe Holy Gost
Holly I beleve;
And generall holy chirehe also,
Hold this in the minde;
The communion of sayntes,
For soth I to the sayn;
And for our great sinnes
Forgivenes for to getten, 1632
And only by Christ
Clenlich to be clesned;
Our bodies again to risen
Right as we been here;
And the liif everlasting
Leve ieh to habben. Amen.

“ Although this flatteryngé freres
Wyln, for her prydé,
Disputen of Godes deyté,
As dotardes shulden, 1643
The more the matere is moved
The masedere hi worthen.
Lat the loseles alone,
And leve thou the trewthe
For these maystres of dyvynité)
Many, als I trowe,
Folwen nought fully the feith,
As fele of the lewede.
Whough may mannes wiit,
Through werk of himselfe,
Knownen Christes privité, 1654

That alle kynde passeth ? 1653

It mot ben a man

Of also mek an herte,

That myght with his good liif

The Holy Gost fongen ;

And thanne nedeth him nought

Nevere for to studyen ;

He myght no maistre ben cald,

For Christ that defended,

Ne puten no pylion

On his pild pate,

But prechen in parfit liif, 1666

And no pryd usen.

But al that ever I have seyd,

Soth it me semeth ;

And al that evere I have wryten

Is soth, as I trowe ;

And for amendyng of thise men

Is most that I write.

God wolde hy wolden ben war,

And werchen the betere !

But for I am a lewed man,

Paraunter I myghte 1677

Passen par adventure,

And in some poynt erren,

I wil nought this matere

Maistrely avowen.

But gif ich have mys-said,

Mercy ich aske,

And pray al mannere men

This matere amende,

Ich a word by hymself,

And al, gif it nedeth.

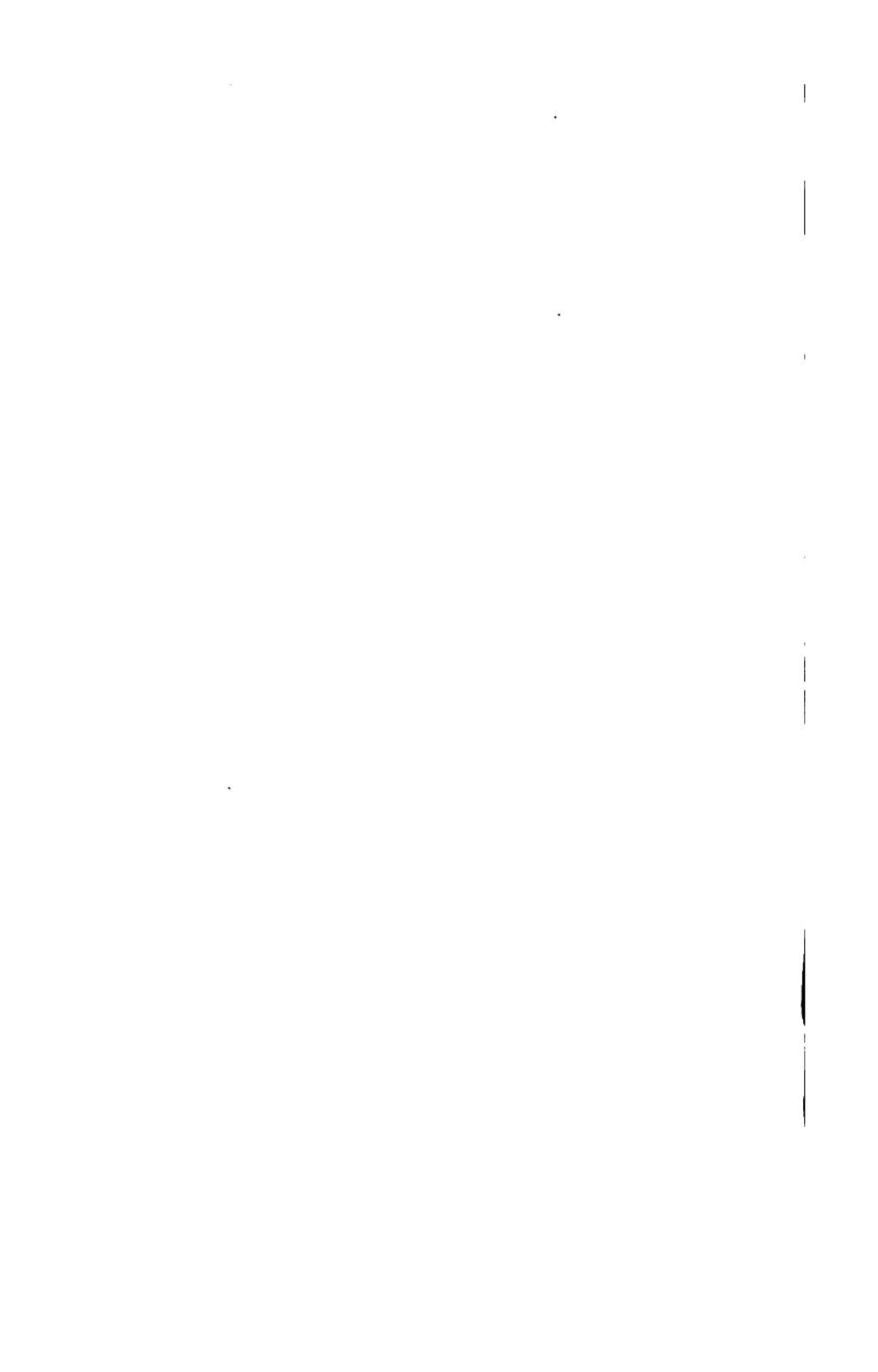
God of his grete myght,

1683

And his good grace, 1689.
Save alle freres
That feithfulli lybben !
And alle tho that ben fals,
Fayre hem amende,
And gyve hem wiit and good wil
Swiche dedes to werch,
That thei may wynnen the liif
That evere shal lesten."

Amen.







NOTES AND GLOSSARY.







NOTE S.

LINE 1. Bale, quoting the two first lines, translates them *In aestivo tempore, cum sol caleret.* The printers of the early editions altered *softe to set.*

4, 5. *shroudes . . . sheep.* The other text of this poem reads *Yshop into shrobbis | as y sheperde were.* See the Introduction.

28. The text represented in Whitaker's edition here differs much from the other. Our dreamer is there introduced very unadvisedly telling us of this tower, 'truthe was ther ynne,' a piece of information which he only learns afterwards from dame 'Holy Churche':

" Ich was aferd of hure face, Thaugh hue faire were, And saide, mercy, madame,	Wat may this be to mene, <i>The tour upon toft, quath hue,</i> Treuthe ys ther ynne."
--	---

(Passus Secundus, ed. Whit.)

Where there is an evident reference to the "tour on a toft," which has been previously mentioned in the more correct text.

44. Dr. Whitaker, misunderstanding this passage, has printed 'ther' for 'that,' which is in all the MSS. In his gloss, he interprets 'wonnen' by 'to dwell,' and he paraphrases the sentence, 'some destroying themselves by gluttony and excess,' translating it, I suppose, "And there dwell wasters whom gluttony destroyeth." The meaning is, the ploughmen worked hard, "and obtained (wan) that which wasters destroy with their gluttony." The writer of the second Trin. Coll. MS. seems to have understood the meaning of the passage, but not the words, and has 'whom that these wastours.'

65. I have here, to preserve the alliteration, adopted 'giltles,' from the second Trin. Coll. MS., and one of the printed editions, in place of 'synneles,' which the other MS. has. Though we find instances of irregularity in the sub-letters (or alliterative letters in the first line) in Pierce Plowman, the chief letter is not so often neglected. In Whitaker's text the account of the minstrels is very confused. Here the minstrels

get gold by their song without sin, but the japers and janglers are condemned as getting their living by what is afterwards called ' turpiloquium,' when they had ability to get it in an honester way.

88. *Roberdes knaves*. These are the same class of malefactors who are named *Roberdesmen* in the Statutes, 5 Ed. III. c. 14. "Et diverses roberies, homicides, et felonies ont esté faitz eintz ces heures par gentz qui sont appellez Roberdesmen, Wastours, et Draghelatche, si est accordé et establi que si homme eit suspencion de mal de nula tieix, soit-il de jour soft-il de nuyt, que maintenant soient arestue par les constables des villes." This law was confirmed by 7 Ric. II. c. 5, where the word is again introduced. Whitaker supposes, without any reason, the 'Roberdes knaves' to be Robin Hood's men. The other Trin. Coll. MS. reads *Robertis knaves*.

93. *Seint Jame*. St. James of Compostello was a famous resort of pilgrims in the fourteenth and fifteenth centuries. An amusing song on the inconveniences which attended the voyage is printed in the *Reliquiae Antiquae*, vol. i. p. 2.

107. *Walsyngham*. The shrine of the Virgin Mary at Walsingham in Norfolk, also enjoyed an extraordinary celebrity, as a resort of English pilgrims. It appears that the first complaints of the Wycliffite reformers were strongly expressed against this pilgrimage. "Lolardi sequaces Johannis Wiclif . . . prædicaverunt peregrinationes non debere fieri, et præcipue apud Walsingham," etc. Th. Walsingham. p. 340.

131. These four lines stand thus in Whitaker's text, *Bote holy churche and charité | choppe a-doun swich shryvers, | the moste myschif of molde | mounteth up faste*. Whitaker has translated it quite wrong, "May true charity and church discipline knock down these, the greatest pests on earth, who are rapidly increasing!" The simple meaning of the passage, as given by Whitaker, is, "Unless holy church and charity chop down such shivers, the greatest mischief of the world is increasing fast." The present text affords a better and equally clear meaning, "Unless holy church and they hold better together, the greatest mischief in the world is increasing very fast."

141. *of falshede of fastynge*, the comma has slipped in by accident. The meaning is "of breaking fast-days."

147. *He bunchith hem*, MS. Trin. 2.

168. *the pestilence tyme*. See further on, the note on l. 2497.

The great plague of 1349 and 1350 had carried off so much people, that hands were wanting to cultivate the lands in many parishes, and the distress which followed, with the failure of tithes which naturally accompanied it, drove the parsons to plead poverty as an excuse for going to London and seeking other occupations.

192. Whitaker's text inserts the following passage between this line and the one following:—

“Conscience cam and acusede
hem,
And the commune herde hit,
And seide, ‘Ydolatrie ye soff-
In sondrye places menye, [ren
And boxes ben y-set forth
Bounden with yren,
To undertake the tool
Of untrewe sacrifice,
In menynges of miracles
Muche wex hongeth there,
Al the worlde wot wel
Hit myghte nat be trywe.
Ac for it profitith yow to pors-
Ye prelates soffren [warde,
That lewede men in mysbylyve
Leven and deien.
Ich lyve wel, by oure Lorde !
For love of youre covetyse,
That al the worlde be the wors;
As holy wryght telleth
What cheste and meschaunce
To children of Israel
Ful on hem that free were,
Thowre two false preestes.
For the synne of Ophni
And of Finees his brother,
Thei were disconfit in bataille,
And losten *Archa Dei*, [syngan,
And fore hure syre sauh hem
And soffred hem don ylle,
And noght chasted hem therof,

And wolde noght rebukie hem,
Anon as it was y-told hym
That the children of Israel
Weren disconfit in bataille,
And *Archa Dei* y-lore,
And hus sones slayen,
Anon he ful for sorwe
Fro hus chaire thare he sat,
And brak hus necke a-tweyne;
And al was for venjaunce [ren.
That he but noght hus child-
And for they were preestes,
And men of holy churche,
God was wel wrother,
And toke the rather venjaunce.
For-thei ich seye, ye preestes,
And men of holy churche,
That soffren men do sacrifice
And worsheppen mawmettes,
And ye sholde be here fadres,
And techen hem betere;
God shal take venjaunce
In alle swiche preestes
Wel harder and grettere,
On suche shrewede faderes,
Than ever he dude on Ophni
And Finees, or in here fadere.
For youre shrewede suffraunce,
And youre own synne, [tynes,
Youre masse and youre ma-
And meny of youre houres,” etc.

291. This fable appears to be of middle-age formation, for it is not found in any of the ancient collections. It does not

occur in the fables of Marie. It is, however, found in the old collection, in French verse of the fourteenth century, entitled *Ysopet*, and M. Robert has also printed a Latin metrical version of the story from a MS. of the same century. La Fontaine has given it among his fables. It may be observed that the fable is nowhere so well told as in *Piers Ploughman*. (See Robert, *Fables Inédites des XII^e, XIII^e, et XIV^e siècles*, i. pp. 98—101.)

381. *Væ terræ, etc.* Ecclesiastes. x. 16. “Væ tibi, terra, cuius rex puer est, et cuius principes mane comedunt.”

423. *and pointeth the lawe.* MS. Trin. 2.

429. after this line the following are inserted in the second MS. of Trin. Coll.

“I saugh bisshopis bolde,
And bacheleris of devyn,
Become clerkis of acontis
The king for to serve,
Archideknes and denis,
That dignit s haven,

To preche the peple
And pore men to fede,
Ben y-lope to Lundone
Be leve of hire bisshop,
And ben clerkis of the kinges
The cuntr  to shende.” [bench

438. *Tailours, tanneris, | And tokkeris bothe.* MS. Trin. 2.

453. The Cottonian MS. *Vespas.* B. xvi. from which Price has given a long extract in his edition of *Warton*, has here “With wyne of Oseye | and wyn of Gascoyne.” Whitaker’s reading is “Whit wyn of Oseye and of Gascoyne.” Price observes in a note, “good wyne of Gaskyne, and the wyne of Osee, [is the reading of MS. Harl. No. 875].—The same hand already noticed has corrected *wyn* to *weyte* (wheat) of *Gascoyne*;—an obvious improvement.” I by no means partake in this opinion: *wine* of Gascony, and *not wheat* of Gascony, is perpetually alluded to in the literature of France and England from the twelfth to the sixteenth century. The reading of the text now printed is evidently the original one, which has been corrupted in the others: the wine more particularly known as Gascon, was a red wine. The writer of “*La Desputoison du Vin et de l’Iaue*,” says of it—

“Vin de Gascoigne, sa coulour
N’est pas de petite valour ;
Les autres vins fet honnorer,
Quant de soiles veult coulourer :
Force donne, aide, et confort,

Et d’un vin foible, fet. i. fort.
Il a de vin plaine sustance ;
Il nourrist sans faire grevance :
Aus testes est bons et au flanc.
Et du rouge y a et du blanc.”

(*Jubinal, Nouveau Recueil de Contes, &c.*, i. 399.)

The 'wyn of the Rochel' (vin de la Rochelle) was also a favourite wine.—

" Rochelle, qui tant a de pris, | N'en ne la doit q'aus bons don-
Que l'en lava de partout guerre; | ner ;— [salache.]
Chascun si l'enclot et l'enserre, | Por les grans seignors l'en
Car il n'est pas à garçonner, | (ib. p. 300.)

The "wyn of Oseye" (vin d'Osse) was a foreign wine, very rare and dear, and sought up by 'gourmands': it is mentioned with those of Malvoisia, Rosetta, and Muscadet. (Depping, *Réglemens sur les Arts et Métiers de Paris*, p. lxiii.) It is unnecessary to explain what was 'wyn of the Ryn' (Rhine).

456. of the Reule | and of the Rochel. Whitaker.

458. These two lines, omitted in the MS. from which our text is printed, have been added from MS. Trin. 2.

522. Genesis, xix. 32.

563. Luke, xx. 25.

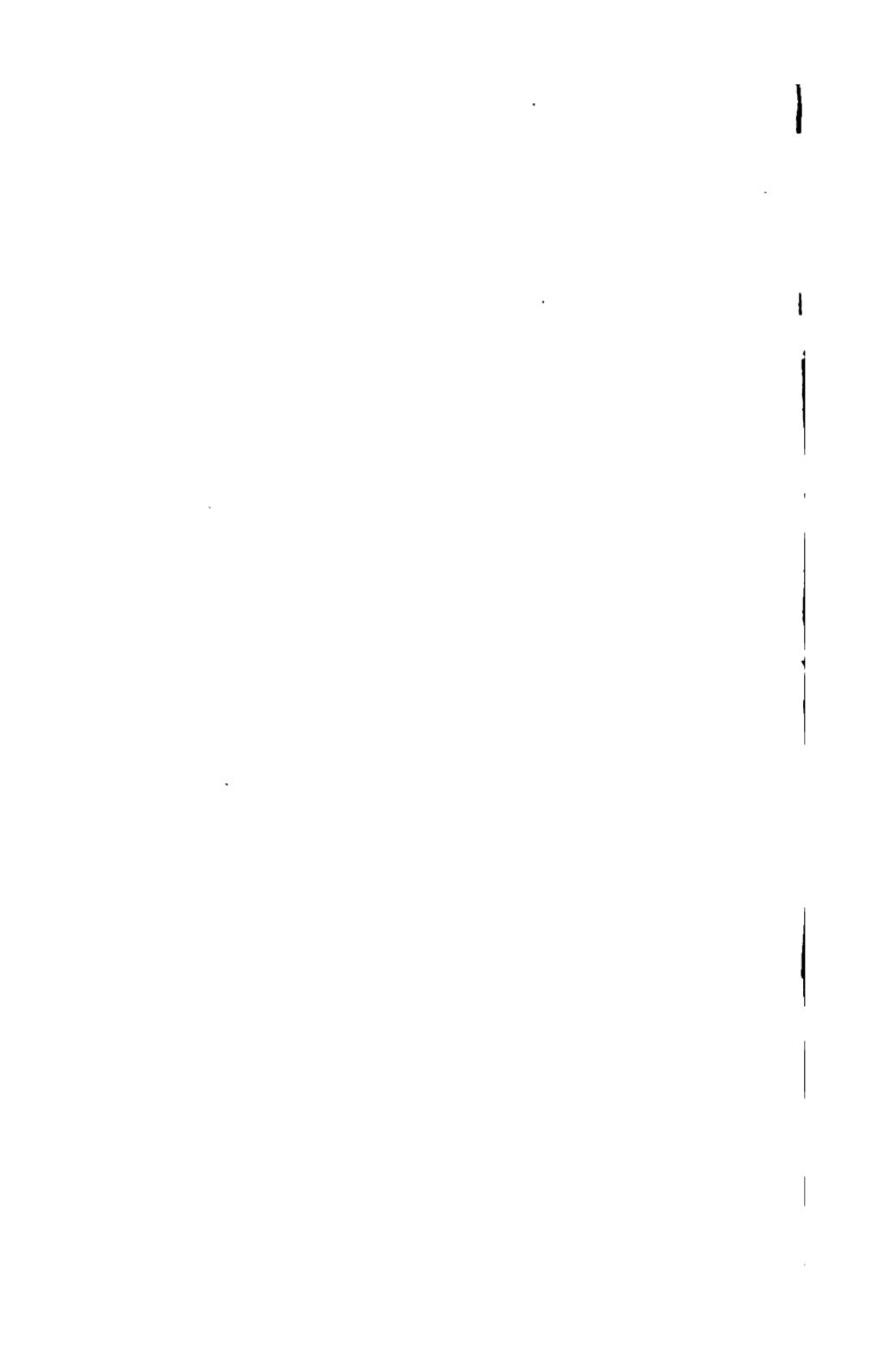
681. *Lucifer with legions.* The story of Lucifer's rebellion and fall was extremely popular in the Middle Ages, and particularly among the Anglo-Saxons, who, in the fine poem ascribed to Cædmon, had given it as much detail as Milton had done at a later date. This legend is related in prose in an Anglo-Saxon tract in MS. Cotton. *Vespas.* D. xiv. fol. 2.

682. The second Trin. Coll. MS. has, *Leride it in hevene, | and was the lovelokest | to loke on, aftir oure Lord.*

697—704. Instead of these lines, we find the following in Whitaker's text:

"Lord, why woldē he tho,
Thulke wretchede Lucifer,
Lepen on a-lofte
In the northe syde,
To sitten in the sonne side
Ther the day roweth,
Ne were it for northerne men,
Anon ich woldē telle:
Ac ich wolle lacke no lyf,
Quath that lady soothly.
'Hyt is sykerer by southe,
Ther the sonne regneth,
Than in the north, by meny
No man loyne other. [notes,
For theder as the fend flegh,

Hus fote for to sette,
Ther he failede and fuel,
And hus felawes alle.
And helle is ther he is,
And he ther y-bounde,
Evene contrarie suteth Criste,
Clerkus knownen the sothe,
Dixit Dominus Domino meo,
sede a dextris meis.
'Ac of this matere
No more mene ich nelle,
He was in the halyday
After heten wayten, [cold
They care noght thaugh it be
Knaves wen thei worchen."





NOTES AND GLOSSARY.



And good men for here gultes
 Gloweth on fuyr after.
 Al thys have we seyen,
 That some tyme thorw a brew-
 Many burgages y-brent, [ere
 And bodyes therynne,
 And thorw a candel cloming
 In a cursed place,
 Fel a-don and for-brende
 Forth al the rewe. [free-men,
 For-thy mayres that maken
 Me thynken that thei ouhten

For to spure and aspye,
 For eny speche of seler,
 What manere mester
 Of merchaundise he usede,
 Er he were underfonge free
 And felawe in youre rolles.
 Hit ys noght semly, for soth,
 In cyté ne in borw-ton,
 That usurers other regratours
 For eny kynne geftes,
 Be fraunchised for a free-man,
 And have fals name."

1548. Job, xv. 34.

1611. *Youre fader she felled.* An allusion to the deposition and death of Edward II.

1734. *In Normandie.* 1750. *To Caleis.* Allusions, no doubt, to recent events in the wars of Edward III. See the Introduction.

1769. *Caytifyche thow, Conscience, | Consailedist the kyng*
leten | In hus enemys honde | Ys heritage of Fraunce. Whit.

1827. Psalm xiv. 1.—1835. Ps. xiv. 2.—1845. Pa. xiv. 5.

1862. Psalm xxv. 10.

1875. Matth. vi. 5.

1885. *Regum.* The reference is to 1 Sam. xv. which in the old Vulgate was called *primus liber regum.*

1985, 2019. Isaiah, ii. 4.

2043. Prov. xxii. 9. *Victoriam et honorem acquiret qui dat*
munera; animam autem aufert accipientium.

2099. *lernest.* Whitaker's text has *ledest.*

2149. Psal. xiii. 3. The quotation which follows is from the same verse.

2175—2186. The variation in Whitaker's text deserves notice. This passage there stands as follows,—

" Thenne cam Pees into parlement,
 And putte up a bylle,
 How that Wrang wilfullich
 Hadde hus wif for-leyen;
 And how he ravysed Rose,
 The riche wydewe, by nyghte;

And Margarete of here mai-
 denhod,
 As he met hure late.
 ' Both my goos, and my grys,
 And my gras he taketh,
 Ich dar nouht for is felaweehepe,
 In faith !' Pees saide,

' Bere sikerlich eny seler
 To Saint Gyles doun'e,
 He watteth ful wel,
 Wan ich sulfere taketh,
 Wat wey ich wende,
 Wel yerne he aspieth,

To robbe me and to ryfle me,
 Yf ich ride softe.
 Yut he is bolde for to borwe,
 And baldelich he payeth:
 He borwede of me Bayarde,'"
 etc.

2177. *How Wrong ayeins his wille.* What follows is a true picture of the oppressions to which the peasantry were frequently subjected by the king's purveyors, and others in power. See the Political Songs, pp. 377, 378; and Hartshorne's Ancient Metrical Tales, pp. 41, 42.

2197. *taillé, a tally.* See the Political Songs, as above quoted. Whitaker translates this passage, which stands thus in his edition,

" And taketh me bote a taile
 For ten quarters other twelve,"

by, " and for ten or twelve quarters of it repaid me but a sheep's tail!"

2335. *Galis.* Compostello in Galicia.

2473. *Passus Quintus.* In Whitaker's text, this section, which is called *Passus Sextus*, is prefaced by the following long exordium, intended as a satire against the mendicant friars:

" Thus ich awaked, God wot!
 Wanne ich wonede on Corn-
 hulle,
 Kytte and ich in a cote,
 Clothede as a lollere:
 And a lytel ich let by,
 Leyve me, for sothe,
 Among lolleres of London,
 And lewede heremytes.
 For ich made of the men,
 As Reson me tauhete.
 For as ich cam by Conscience,
 Wit Reson ich mette,
 In an hote herwest,
 Wenne ich hadde myn hele,
 And lymes to labore with,
 And lovede wel fare,
 And no dede to do

Bote drynke and to slepe,
 In hele and in unité,
 On me aposede,
 Romyng in remembraunce.
 Thus Reson me arated:
 ' Canstow serven,' he seide,
 ' Other syngen in a churche?
 Other loke for my cokers?
 Other to the carte picche?
 Mowe, other mowen,
 Other make bond to sheves?
 Repe, other be a repe-reyve
 And arise erliche?
 Other have an horne and be
 hay-warde,
 And liggen out a nyghtes,
 And kepe my corn in my croft
 From pykers and theeves?

Other shap shoon other clothes?
 Other shap other kyne kepe?
 Eggen, other harwen,
 Other swyne other gees dryve?
 Other eny kyne craft
 That to the comune nudeth,
 Hem that bed-reden be
 By lyve to fynde?'
 ' Certes, ich seyde,
 ' And so me God helpe!
 Ich am to waik to worche
 With sykel other with sythe;
 And to long, leyf me,
 Lowe for to stoupe,
 To worchen as workeman
 Eny wyle to dure.'
 ' Then havest thou londes to
 lyve by,'
 Quath Reson, ' other lynage
 ryche
 That fynden the thy fode?
 For an hydel man thou semest,
 A spendour that spende mot,
 Other a spille-tyme;
 Other beggest thy lyve
 Aboute ate menne hatches;
 Other faitest upon Fridays
 Other feste dayen in churches;
 The wiche is lollerene lyf,
 That lytel is preyed
 Ther ryghtfuienesse rewardeth
 Ryght as men deserveth.
Reddit unicuique iuxta opera sua.
 Ether thou ert broke, so may be,
 In body other in membre,
 Other y-maymed thorow som
 myshap,
 Werby thou myght be ex-
 cusede.'
 ' Wanne ich yong was,' quath
 ' Many yer hennes,

My fader and my frendes
 Founden me to scole,
 Tyl ich wiste wyterliche
 Wat holy wryt menede,
 And wat is best for the body,
 As the bok telleth,
 And sykerest for the soule,
 By so ich wolle continue.
 And yut fond ich never in faith,
 Sytthen my frendes deyden,
 Lyf that me lyked,
 Bote in thes long clothes.
 Hyf ich by laboure sholde lyf,
 And lyfode deserven,
 That labour that ich lerned best
 Therwhit lyve ich sholde.
*In eadem vocatione qua vocati
 estis.*
 And ich lyve in Londene
 And on Londen bothe.
 The lomes that ich laboure with
 And lyfode deserve,
 Ys paternoster and my prymere,
Placebo et dirige,
 And my sauter some tyme,
 And my sevene psalmes.
 Thus ich syng for hure soules
 Of suche as me helpen.
 And tho that fynden me my fode
 Vochen saf, ich trowe,
 To be wolcome wan ich come
 Other wyle in a monthe,
 Now with hym, and now with
 hure,
 And thus gate ich begge
 Withoute bagge other botel,
 Bote my wombe one.
 And also, moreover,
 Me thynketh, syre Reson,
 Men sholde constreyne
 No clerke to knavene werkes.

For by law of Livitici,
 That oure Lord ordeynede,
 Clerkes that aren crowned
 Of kynde understandyng,
 Sholde nother swynke neswete,
 Ne swere at enquestes,
 Ne fyghte in no vauntwarde,
 Ne hus fo greve.
Non redditus malum pro malo.
 For it ben aires of hevene,
 And alle that ben crounede
 And in queer in churches,
 Cristes owene mynestres.
Dominus pars hereditatis meæ.
Et alibi, Clementia non con-
stringit.
 Hit bycometh for clerkus
 Crist for to serven;
 And knaves uncrounede
 To cart and to worche.
 For shold no clerk be crouned,
 Bote yf he y-come were
 Of franklens and freemen
 And of folke y-weddede.
 Bondmen and bastardes,
 And beggers children,
 Thuse bylongeth to labour,
 And lordes. children sholde
 serven,
 Bothe God and good men,
 As here degree asketh;
 Some to syng masses,
 Other sitten and wryte,
 Rede and receyve
 That Reson oughte spende.
 And sith bondemenne barnes
 Han be made bisshopes,
 And barnes bastardes
 Han ben archidekenes;
 And sopers and here sones
 For selver han be knyghtes,

And lordene sones here labo-
 reres,
 And leid here rentes to wedden
 For the ryght of the reame,
 Ryden ayens oure enemys,
 In consort of the comune
 And the kynges worshep.
 And monkes and moniales,
 That mendinauns sholden
 fynde,
 Han mad here kyn knyghtes,
 And knyght fees purchase.
 Popes and patrones
 Povre gentil blod refuseth,
 And taken Symondes sonne
 Seyntewarie to kepe.
 Lyf-holynesse and love
 Han ben longe hennes,
 And wole, til hit be wered out,
 Or otherwise y-chaunged.
 For thy rebuke me ryht nouht,
 Reson, ich yow praye;
 For in my conscience ich knowe
 What Crist wolde that ich
 wrouhte.
 Preyers of perfyt man,
 And penaunce discret,
 Is the levest labour
 That oure Lord pleseth.
Non de solo, ich seyde,
For sothe vivit homo,
Nec in pane et pabulo,
 The paternoster witnesseth.
Fiat voluntas tua
 Fynt ous alle thynges.
 Quath Conscience, ' By Crist!
 Ich can nat see this lyeth.
 Ac it semeth nouht perfynesse
 In cyties for to begge,
 Bote he be obedencer
 To pryour other to mynstre.'

' That ys soth,' ich seide,
 ' And so ich by-knowe
 That ich have tynt tyme,
 And tyme mys-spended.
 And yut ich hope, as he
 That ofte haveth chaffarede,
 That ay hath lost and lost,
 And at the latest hym happeth
 He bouthe suche a bargayn
 He was the bet evere,
 And sette hus lost at a lef
 At the laste ende;
 Suche a wynnyng hym warth
 Thorw wyrdes of his grace.
*Simile est regnum celorum the-
 sauro abscondito in agro, etc.*
*Mulier quæ inveniet dragmam,
 etc.*
 So hope ich to have of hym
 That his almyghty
 A gobet of hus grace,
 And bygynne a tyme
 That alle tymes of my tyme
 To profit shal turne.'
 ' Ich rede the,' quath Reson tho,
 ' Rathe the to bygynne
 The lyf that ys lowable
 And leel to the soule.'

' Ye, and continue,' quath Con-
 science.
 And to the church ich wente.
 " And to the church gan ich
 go,
 God to honourie,
 Byfor the crois on my knees
 Knocked ich my breast,
 Sykinge for my sennes,
 Segginge my paternoster,
 Wepyng and wailinge,
 Tyl ich was a-slepe
 Thenne mete me moche more
 Than ich byfor tolde,
 Of the mater that ich mete fyrist
 On Malverne bulles.
 Ich sawe the feld ful of folk
 Fram ende to the other.
 And Reson revested
 Ryght as a pope,
 And Conscience his crocer
 Byfore the kynge stande.
 Reson reverentliche
 Byfor al the reame
 Prechede and provede
 That thuse pestilences
 Was for pure synne," etc.

See l. 2497, of the present edition.

2497. *thise pestilences*.—There were three great pestilences in the reign of Edward III. the terrible effects of which were long fresh in people's minds, and they were often taken as points from which to date common events. Two of them had passed at the period when the *Visions of Piers Ploughman* are believed to have been written, and are the ones here alluded to. Of the first, or great pestilence, which lasted from 31 May, 1348, to 29 Sept. 1349, the contemporary chroniclers give a fearful account. In a register of the Abbey of Gloucester (MS. Cotton. Domit. A. VIII. fol. 124), we have the following entry.—“ *Anno Domini m°.ccc°.xlviij°. anno vero regni regis Edwardi III. post conquestum xxij°. incepit magna pestilentia in Anglia, ita*

quod vir tertia pars hominum remansit." This pestilence, known as the *black plague*, ravaged most parts of Europe, and is said to have carried off in general about two thirds of the people. It was the pestilence which gave rise to the Decameron of Boccaccio. For an interesting account of it, see Michelet's *Hist. de France*, iii. 342—349. The second pestilence lasted from 15 Aug. 1361, to May 3, 1362, and was much less severe. The third pestilence raged from 2 July to 29 Septemb. 1369.

2500. *The south-westrene wynd | on Saterday at even.* Tyrwhitt, in his preface to Chaucer, first pointed out the identity of this wind with the one mentioned by the old chroniclers (Thorn, Decem. Script. col. 2122; Walsingham, p. 176; the continuator of Adam Murimuth, p. 115), as occurring on the evening of Jan. 15, 1362. The fifteenth of January in that year was a Saturday. The following is the account given by Walsingham: "Anno gratiæ millesimo trecentesimo sexagesimo secundo, qui est annus regni regis Edwardi a conquestu tertii tricesimus sextus, tenuit rex natale apud Wyndesor, et quinto decimo die sequente ventus vehemens, nothus austus affricus, tanta vi erupit, quod fiat suo domos altas, ædificia sublimia, turres, et campanilia, arbores, et alia quæque durabilia et fortia violenter prostravit pariter et impegit, in tantum quod residua quæ modo extant, sunt hactenus infirmiora." The continuator of Murimuth is more particular as to the time of the day, and in other respects more exact. "A. D. m. ccc. lxii., xv die Januarii, circa horam vesperarum, ventus vehemens notus australis affricus tanta rabie erupit," etc.

2529. *And fecche Felis his wyf | Fro wyuene pyne.* MS. Trin. Col. 2.

2547. This was a very old and very common proverb in England. Thus in the Proverbs of Hending (*Reliquiæ Antiquæ*, vol. i. p. 110)—

" Ne bue thi child never so duere,
Ant hit wolle unthewes lerne,
Bet hit other whyle;
Mote hit al habben is wille,
Woltou nultou hit wolle spille,
Ant bicome a fule.
Luef child lore byhoveth;
Quoth Hendyng."

The proverb is a little varied in another copy of these "Proverbs," p. 194 of the same work. There is a German proverb closely resembling it, "Je lieberes Kind, je schärfere Ruthe."

2551. Prov. xiii. 24.

2569. After this line Whitaker's text has inserted a passage answering nearly word for word (except in the few first lines) to the passage in our text, ll. 6218—6274.

2573. In the same text, the following lines are here added,—

" ' And also,' quath Reson,
' Ich rede yow, riche
And comuners, to acorden
In alle kynne treuthe.
Let no kynne consail
Ne covetyze yow departe,
That on wit and on wil
Alle youre wardens kepe.
Lo ! in hevene on hy

Was an holy comune,
Til Lucifer the lyere
Leyved that hymselfe
Were wittyour and worthiour
Than he that was hus maister.
Hold yow in unité,
And ye that other wolde
Is cause of all combraunce
To confounde a reame."

2586. Matt. xxv. 12.

2594. Whitaker's *Passus Sextus* ends with this line.

2625. Before Envy's confession, and in place of *Lechery*, Whitaker's text introduces the confession of *Pride* :—

" Ich, Pruyde, patientliche
Penaunce ich aske ;
For ich formest and ferst
To fader and to moder
Have y-be unboxome,
Ich beseché God of mercy ;
And unboxome y-be,
Nouht abaissed to agulte
God and alle good men,
So gret was myn herte ;
Inobedient to holy churche, -
And to hem that ther serven,
Demed for hure yvel vices,
And excited othere
Thorw my word and al my wit
Hure yvel workes to shewe ;
And scorned hem and othere,
Yf a skyle founde,
Lauhyng a loude,

For lewde men sholde
Wene that ich were witty
And wyser than anothere ;
Scorner and unskilful to hem
That skil shewede,
In all manere manners
My name to be y-knowe,
Semeng a sovereyn on,
Wer so me byfuller
To telle eny tale.
Ich trowede me wiser
To carpen other to counsaile
Than eny, lered other lewede.
Proud of aparail
In porte amonge the puple,
Otherwise than ich have,
Withynne other withoute,
Me wilnede that men wende
Ich were in aveyr

Riche and resonable,
And ryghtful of lyvynge ;
Bostynge and braggyng
Wyt meny bolde othes ;
Avauntyng upon my veine glorie
For eny undernemyng ;
And yut so syngeler by myself
Ne non so pomp holy ,
Som tyme on a sekte ,
Som tyme on another ;
In all kynne covetyse
Contrevede how ich myghte
Be holde for holy , [cheison ;
And hondred sithe by that en-
Wilnede that men wende
My werkes were the beste
And konnygest of my craft ,
Clerkes other othere ,
And strengest upon my stede ,
And stystev under gurdell ,
And lovelokest to loken on ,
And lykyngest a-bedde :
And lykyng of such a lif
That no lawe preyseth ;
Proud of my faire fetours ;
And for ich songe shrille ;
And what ich gaf for Godes
To godsybbes ich tolde , [love ,
Ther to wene that ich were
Wel holy and wel almesful .
And non so bold begger

To bydden an[d] crave ,
Tales to telle
In tavernes and in stretes ,
Thyng that nevere was thouhte ,
And yut ich swor ich sauh hit ,
And lyed on my lykame
And on my lyf bothe .
Of werkes that ich wel dude
Witnessse ich take ,
And syggen to such
That sytten me bysyde ,
' Lo ! yf ye leyve me nouht ,
Other that ye wene ich lye ,
Ask of hym other of hure ,
And thei conne yow telle
What ich soffrede an[d] seih ,
And som tyme hadde ,
And what ich knew and couthe ,
Of wat kyn ich kam of ;
Al ich wolde that men wuste ,
When'it to pruyde sonede ,
As to preised among the puple ,
Thauh ich povre semede .'
Si hominibus placarem, Christi servus non essem. Nemo potest duobus dominis servire.
Now God, of his goodnesse ,
Geve the grace to amende !'
Quath Repentaunce ryght with
And thenne roos Envye . "[that ;

The description of Envy, which follows, is shorter in Whita-ker's text, and differs much from our text.

2819—2822. The discipline here described seems to have been peculiar to the chapter house of the monasteries. Matth. Paris, p. 848, has a passage which illustrates curiously this passage of Piers Ploughman. In speaking of the turbulent Falcasius de Brente, who had been warned in a vision to offer himself to suffer penance in the monastery of St. Albans, in the reign of Henry III. he says, " *Vestibus igitur spoliatus cum suis militibus, similiter indumentis spoliatis, ferens in manu*

virgam quam vulgariter baleis appellamus, et confitens culpam suam, . . . a singulis fratribus disciplinas nuda carne suscepit."

2846. In the text which Whitaker has printed, the confession of Wrath was followed by that of Luxury or Lechery. It stands as follows in the copy of the same text in MS. Cotton. *Vespas. B. xvi.* (See l. 8713, of our present text.)

"Thanne seide Lecherie, Alas!
And to oure Ladi criede,
'Ladi, for thi leve sone,
Loute for me nouthe,
That he have pité on me, putour,
For his pure merci.' [schrewe,
'With that I schal,' quod that
'Saterdaies, for thi love,
Drynke with the doke,
And dine but ones.'

"I, guilti in gost,
To God I me schrive,
As in likyng of lecherige
My licamees guutes,
In wordes, in wedes,
In waityng of eyen;
To eche maide that I mette
I made here a sigge,
Semyng to synne-ward,
And summe can I taste
Aboute the mouth, and binethe
Bigon I to grope,
Til bothe oure wil was on,
To werke we yeden,
As wel fastyng daies,
And hi feastes eves,

And wel in Lente as out of
Al tymes i-liche; [Lente,
Swiche werkes with us
Weren nevere out of seson,
Til we mighthen ne more.
Tho hadde we muri tales
Of putrige and of paramours,
And provede thorw speche,
Handelyng, and halsyng,
And also thorw cussyng,
Excityng heither other
To oure elde synne;
Sotilde songes,
And sente out elde baudes
For te wynne to my wil
Wemmen with gile;
Bi sorcerie sum time,
And sum time be maistrie,
I lai bi the lovelokest,
And lovede hem nevere astur.
"Whan I was eld and hor,
And hadde i-lorn that kynde,
I hadde likyng to lige
Of lecherous tales.
Now, Lord, for thi lewte,
On lecheres have merci."

2850. *Sire Hervy.* Whitaker and Price (in Warton) suppose that there is here a personal allusion, which at the time had become proverbial.

2874. *Symme at the Style.* Whit.

2882. *To Wy and to Wynchestre | I wente to the feyre.* Warton (Hist. of Eng. p. ii. 55, edit. 1840) supposes Wy to be Weyhill, in Hampshire, "where a famous fair still subsists."

In fact it is one of the greatest fairs in England, lasting ten days. For anecdotes of the celebrity of the great fair at Winchester in former times, and for some interesting observations on fairs in general, see Warton, loc. cit.

2933. *The Rood of Bromholm.* At the Priory of Bromholm, in Norfolk, there was a celebrated cross, said to be made of fragments of the real cross, and much resorted to by pilgrims. It was brought from Constantinople to England in 1223. The history of this cross, and the miracles said to have been performed by it at Bromholm, are told by Matthew Paris (p. 268). In the MS. Chronicle of Barthol. de Cotton, it is recorded at the date 1223, "Eo tempore Peregrinatio de Bromholm incepit."

2949. *Frenshe . . . of Northfolk.* Norfolk, it would appear by this, was one of the least refined parts of the island.

3030. In this part of the poem, the smaller variations between the present text and Whitaker's are very numerous. After this line, the following passage is inserted:—

' With false wordes and writes
Ich have wonne my goodes,
And with gyle and glosyng
Gadered that ich have ;
Meddled my merchaundise,
And mad a good moustre,
The werst lay withynne,
A gret wit ich let hit.
And yf my neyhgebor had an
Other eny best ellys, [hyne,
More profitable than myn,
Ich made meny wentes,
How ich myght have hit
Al my wit ich caste ; [away,
And bote ich hadde hit by othes
At last ich stal hit,
Other pryylyche huspors shok,
Unpiked his lokes.
And yf ich yede to the ploun,
Ich pynchede on hus half acre,
That a fot londe other a forwe
Fetchen ich wolde .
Of my neyhgeboris next,
Nymen of hus erthe.

And yf y repe, over reche,
Other gaf hem red that repen
To sese to me with here sykel,
That ich sewe nevere.
In haly dayes at holy churche
Wenne ich hurde messe,
Ich hadde nevere witerlich
To byseche mercy
For my mysdedes,
That ich ne mornede ofter
For lost of good, leyve me,
Then for lycames gultes.
Thauh ich dedliche synne dude,
Ich dradde hit nat so sore
As wenne ich lenede and ley-
vede hit lost,
Other longe er hit were paied.
And yf [ich] sente over see
My seruaunt to Brugges,
Other into Prus my prentys,
My frofit to awaite,
To marchaunde with monye
And maken here eshaunge,
Myght nevere man comforty me

In the meyn tyme,
Neither matyns ne masse,
Ne othere manere syghtes,
And nevere penaunce performe-
Ne paternoster seyde, [ede,
That my mynde ne was

More in my goodes,
Than in Godes grace,
And hus grete myghte.
*Ubi thesaurus tuus, ibi cor
tuum.*"
(See ll. 8751—8827.)

3039. Psa. 1. 8.

3083. The confessions of the robber and the glutton are reversed in Whitaker's text, and present many variations. The robber's confession is there preceded by the following curious lines:—

" Then was ther a Walishman
That was wonderlich sory,
He hight Yyvan Yeld-ageyn ;
' If ich so moche have,
Al that ich wickedlich wan
Setthen ich hit hadde ;
And thaugh my liflode lache,

Leten ich nelle
That ech man shal have hus,
Er ich hennes wende.
For me ys levere in this lif
As a loren beggen,
Than in lysse to lyve,
And lese lyf and soule.' "

3162. Between this line and the next, MS. Trin. Col. 2. inserts—*Bargoynes and beverechis | Begonne for to arise.*

3277, 3278. *rymes of Robyn Hood | and Randolph erl of Chestre.* This seems to be the earliest mention of the ballads of Robin Hood which can now be found. Ritson was quite mistaken (Robin Hood, Introd. p. xlvi.) in the supposed mention of him by the prior of Alnwick, the title of the Latin song being modern. The passage of Fordun, in which Robin Hood is spoken of, is probably an interpolation.

I am not sure that Ritson is right in taking the *Randolph erl of Chester* of Piers Ploughman, to be Ranulf de Blundevile: it is quite as probable that he was the Ranulf of Chester of the days of Stephen, whose turbulent deeds may have been the subject of popular ballads. Warton (H. E. P. ii. 373) quoting the passage of Piers Ploughman with the word *erl* omitted, conceives it to mean Ralph Higden, and imagines the *rymes* to be the Chester Mysteries, of which he conjectured that Ralph Higden was the author.

3311. *Ite missa est.* The concluding sentence of the service of the Mass.

3407. *the Rode of Chestre.* There was a celebrated cross or rood at Chester, which was long an object of great veneration, and even of pilgrimage, among our Roman Catholic forefathers.

" I do not recollect any thing remarkable (says Mr. Pennant, speaking of Chester,) on the outside of the walls which has been unnoticed, unless it be the Rood-eye, and the adjacent places."—" The name of this spot is taken from *eye*, its watery situation, and rood, the cross which stood there, whose base is still to be seen." Pennant's Tour in Wales, edit. 1778, p. 191. According to Gough's Camden, the base was still remaining in 1789.

3410. *Roberd the robbere*. This name is rather curious in conjunction with the term *Roberdesmen* mentioned in the note on l. 88. It was no uncommon practice to give punning names in this way to people or classes of people. In a Latin song of the reign of Henry III. (Political Songs, p. 49), we have a very curious instance of it, one of the names being, as here, *Robert* :—

" Competenter per *Robert*, *robbur* designatur;
Robertus excoriat, extorquet, et minatur.—
Vir quicunque ravidus consors est Roberto."

Still earlier (12th cent.) a scribe says of one of his brothers, " *Secundus dicebatur Robertus, quia a re nomen habuit, spoliator enim diu fuit et prædo.*" (Polit. Songs, p. 354).

3419. *Dysmas*. In Middle Age legends, Dismas and Gestas were the names of the two thieves who were crucified with Christ.

3443. Before this line, Whitaker's text has the following passage :—

" Ac whiche be the braunches
 That bryngeth me to sleuthe,
 Ys wanne a man mourneth nat
 For hus mysdedes;
 The penaunce that the prest
 Parfourneth uvele; [en]joyneth
 Doth non almys-dedes,
 And drat nat of synne;
 Lyveth ayens the byleyve,
 And no lawe kepeth;
 And hath no lykyng to lerne,
 Ne of houre Lord hure,
 Bote harlotrie other horedom,
 Other elles of som wynnynge.
 Wan men carpen of Crist

Other of clennesse of soule,
 He wext wroth, and wol not
 Bote wordes of murthe, [huyre
 Penaunce and povre men,
 The passion of seyntes,
 He hateth to huyre therof
 And alle that therof carpen.
 Thusse beth the braunches, be
 war,
 That bryngeth man to wanhope.
 Ye lordes and ladyes,
 And legates of holy churche,
 That feden fool sages,
 Flaterers and lyers,
 And han lykyng to lythen hem,

In hope to do yow lawe—
Væ! vobis qui ridetis, etc.
 And geveth suche mede and
 And povre men refusen; [mete,
 In youre deth deyng,
 Ich drede me sore
 Lest tho maner men
 To moche sorwe yow bryngē.
*Consenserentes et agentes par ipsorum
 punientur.*
 Patriarkes and prophetes,
 Prechours of Godes wordes,
 Saven thorgh here sermons
 Mannes soule fro helle :
 Ryght so flaterers and foles
 Aren the fendas procuratores,
 Entysen men thorgh here tales
 To synne and to harlotrie.
 Clerkus that knownen this,
 Sholde kennen lordes
 What David seide of suche
 As the Sauter telleth: [men,
*Non habitabit in medio domus
 meæ qui facit superbiam, qui
 loquitur iniquum.*
 Sholde non harlothave audience
 In halle ne in chaumbre,
 Ther that wys men were,
 Whitnesse of Godes wordes;
 Nother a mys-prout man
 Among lordes aloued.
 Clerkus and knyghtes
 Wolcometh kynges mynstrales,
 For love of here lordes
 Lithen hem at festes;
 Muche more, me thenketh,
 Riche men auhte
 Have beggers byfore hem,
 Wiche beth Godes mynstrales,
 As he seith hymself,
 Seynt Joha berith whittnesse :

Qui vos spernit, me etiam spernit.
 Therfor ich rede yow, riche,
 Reveles when ye maken,
 For to solace youre soules,
 Suche mynstrales to have,
 The povre for a foul sage
 Syttinge at thy table,
 Whith a lerid man to lere the
 What oure Lord suffrede,
 For to savy thy saule
 Fram Satan thyn enemye, [ryng
 And fitayle the withoute flate-
 Of Good-Friday the feste;
 And abynde man for a bordiour,
 Other a bed-reden womman
 To crye a largesse byfor oure
 Lord,
 Yore good loos to shewe.
 Thuse thre manere mynstrales
 Maken a man to lauhe;
 In bus deth deyng
 Thei don hym gret comfort,
 That by bus lyfe loveth hem,
 And loveth hem to huyre.
 Thuse solaceth the soule,
 Til hymself be falle [wroghteso,
 In a wele good hope, for he
 Among worthy seynthes,
 Ther flaterers and foles
 Whith here foule wordes
 Leden tho that lithen hem
 To Luciferes feste,
 With *Turpiloquio*, a lay of
 And Lucifer's fitele, [sorwe,
 To perpetuel peyne
 Other purgatorye as *wykke*,
 For he litheth and loveth
 That Godes lawe despiteth.
*Qui histrionibus dat, dæmonibus
 sacrificat.*"

3466. *qui manet, &c.* Epist. Joan. iv. 16.

3477. Epist. Paul. ad Ephes. iv. 8.

3484. Isai. ix. 2.

3496. Matt. ix. 13.

3502. John, i. 14.

3520. Psalm xxxv. 8.

3545. *Signes of Synay, | and shelles of Galice . . . keyes of Rome.* It is perhaps hardly necessary to remark that the articles mentioned here were borne by the pilgrim to indicate the particular holy sites which he had visited. The reader will readily call to mind the lines of a modern poet,—

“ The summon'd Palmer came in place,
 His sable cowl o'erhung his face ;
 In his black mantle was he clad,
 With Peter's keys in cloth of red
 On his broad shoulders wrought ;
 The scallop shell his cap did deck ;
 The crucifix around his neck
 Was from Loretto brought.”

3622. *Seint Thomas shryne.* St. Thomas of Canterbury. It may not perhaps be generally known that an interesting description of this shrine, when in its glory, is given by Erasmus, *Colloq. Peregrinatio Religionis ergo.*

3713. *eten apples un-rosted.* One of the many specimens of the burlesque manner in which scripture was frequently quoted in these times. A very similar passage (but in a tract professedly burlesque), occurs in the *Reliquiæ Antiquæ*, vol. i. p. 83):—“ Petur askud Adam a full greyt dowtfull question, and seyd, 'Adam, Adam, why ete thu the appull unpard?' 'For sothe,' quod he, 'for y had no wardyns fryde.' ”

3826. *leven*, should be *lenen*.

3890. Luke, xiv. 10.

3944, 3948. Psalm xlviij. 29.

3997. *the Rode of Lukes.* The second Trin. Col. MS. has *be the rode of Chestre*. There was a famous cross at Lucca, but whether a part of the real cross, I have not ascertained. Calvin, in his most able and entertaining *Admonitio de Reliquiis*, declines undertaking a list of all the places where pieces of the real cross were shown. “ Denique si congesta in acervum essent

omnia quæ reperiri possent, integrum navis onus efficerent: cum tamen evangelium testificetur ab unico homine ferri potuisse. Quantæ igitur audaciæ fuit, ligneis frustis sic totum implere orbem, quibus ferendis ne trecenti quidem homines sufficient?" *Calvini, Opusc.* p. 277. There was also at Lucca one of the impressions of our Saviour's face on the handkerchief of Veronica. The peculiar oath of William Rufus was by the holy face at Lucca.

4027. *with hey trolly lolly.* MS. Trin. Col. 2.

4154. In the second Trin. Col. MS. the passage stands as follows:—

<p>" Ne hadde Peris but a pese Thei preyede hym beleve, [lof, And with a bene batte He hadde betwene, And hitte hunger therwith Amydde hise lippes, And blodde in it the bodyward A bolle ful of growel,</p>	<p>Ne hadde the fiscian ferst Defendite him watir, To abate the barly bred. And the benis y-grounde, Thei hadde be ded be this day, And dolven al warm. Faitours for fer," &c.</p>
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4194. *Thei corven hers coppes, | and courtepies made.* Whitaker, who translates it, "They carved wooden cups, and made themselves short cloaks." It ought to be, "They cut their copes to make courtpies (a kind of short cloaks) of them."

4242. Paul. Epist. ad Galat. vi. 2.

4251. Scimus enim qui dixit, mihi vindicta, et ego retribuam. Paul. ad Heb. x. 30. conf. Paul. ad Rom. xii. 19.

4256. Luke, xvi. 9.

4272. Propter frigus piger arare noluit. Prov. xx. 4.

4306. Labores manuum tuarum quia manducabis, beatus es et bene tibi erit. Psal. cxxvii. 2.

4336. *His mawe is alongid.* MS. Trin. Coll. 2.

4336. Whitaker's text inserts here the following passage, which is curious as containing the same word, *latchdrawers*, that occurs in Edward's statute quoted before in the note to l. 88:—

<p>" Thenk that Dives for hus de- To the devel wente, [licat lyf And Lazar the lene beggere That longed after cromes, And yut had he hem nat,</p>	<p>For ich Hunger culde hym, And suthe ich sauh hym sute, As he a syre were, At alle manere ese In Abrahame lappe.</p>
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An yf you be of power,
 Peers, ich the rede,
 Alle that greden at thy gate
 For Godes love after fede,
 Parte wit hem of thy payn,
 Of potage and of souel,
 Lene hem som of thy loof,
 Thaugh thu the lesse chewe.

And thaugh lyers and latches,
 And lolleres knocke, [drawers,
 Let hem abyde tyl the bord be
 drawe,
 Ac bere hem none cromes,
 Tyl al thyn nedye ne hebores
 Have none y-maked."

4339. *Phisik . . . hise furred hodes . . . his cloke of Calabre.* Whitaker cites, in illustration of the dress of the physician, the costume still worn by the Doctors of Medicine in the universities. Chaucer gives the following description of the dress of the "Doctour of Phisike":—

" In sanguin and in perse he clad was alle,
 Lined with taffata, and with sendalle."

(Cant. T. Prolog. 441.)

Calabre appears to have been a kind of fur: a document in Rymer, quoted by Ducange, speaks of an *indumentum foderatum cum Calabre*.

4390. *ripe chiries manye.* This passage, joined with the mention of cherry-time in l. 2794, shows that cherries were a common fruit in the fourteenth century. "Mr. Gough, in his British Topography, says that cherries were first brought in by the Romans, but were afterwards lost and brought in again in the time of Henry VIII. by Richard Harris, the king's fruiterer; but this is certainly a mistake. When in the New Forest in Hampshire in the summer of 1808, I saw a great many cherry-trees, apparently, of much more considerable age than the time of Henry VIII. The *very old* trees were universally of the kind called *merries*." H. E.

4431. *Cato, Distich. i. 21* :—

" Infantem nudum quum te natura crearit,
 Paupertatis onus patienter ferre memento."

4490. Whitaker's text reads after this line,

" Leel and ful of love, And no lord dreden, Merciable to meek,	And mylde to the goode, And bytynge on badde men Bote yf thei wolde amende,
--	---

And dredeth nat for no deth
 To distruye by here powere
 Lecherie among lordes,
 And hure luther custymes,

And sithen lyve as thei lere[n]th
 men, [eth,
 Oure lorde Treuthe hem graunt-
 To be peeres to Apostles," etc.

4525. *sette scolers to scole.* It was common in the *scholastic* ages for scholars to wander about gathering money to support them at the universities. In a poem in MS. Lansdowne, No. 762, the husbandman, complaining of the many burdens he supports in taxes to the court, payments to the church, and charitable contributions of different kinds, enumerates among the latter the alms to scholars:—

“ Than cometh clerky of Oxford, and mak their mone,
 To her scole-hire they most have money.”

4547. Psa. xiv. 5. Qui pecuniam suam non dedit ad usuram,
 et munera super innocentem non accepit.

4571. Psa. xiv. 1.

4593. Matt. vii. 12. Luke, vi. 31.

4619. *Catons techyng.* “Cui dea videto,” is the twenty-third of the “Distichorum Lemmata” of Dionysius Cato.

4620. *the clerc of stories.* Called, elsewhere, *maister of stories.* These names were given popularly to Peter Comestor, author of the famous *Historia Scolastica*, a paraphrase of the Bible history, with abundance of legendary matter added to it. The title given him by the author of *Piers Ploughman*, is not uncommon in English treatises of the fourteenth and fifteenth centuries. Lydgate, *Minor Poems*, p. 102 (Ed. Halliwell), speaks of Comestor thus:—

“ Maister of storyes, this doctour ful notable,
 Holdyng a chalice here in a sonne cliere.”

4621. Instead of ll. 4621—4658, the following long and curious passage is substituted in the text adopted by Dr. Whitaker:—

“ Wot no man, as ich wene,
 Who is worthy to have.
 The most needy aren oure
 neighebores,
 And we nyne good hede;
 As prisoners in puttes,

And poore folke in cotes
 Charged with children
 And chef lordes rente,
 That thei spynnyng may spare,
 Spynen hit in hous hyre,
 Bothe in mylk and in mele,

To maken with papelotes
 To aglotye with here gurles
 That greden after fode.
 Al so hemselfe
 Suffren muche hunger,
 And wo in winter tyme,
 With wakynge a-nyghtes
 To ryse to the ruel,
 To rocke the cradel,
 Bothe to karde and to kembe,
 To clouten and to wasche,
 To rubbe and to rely,
 Russhes to pilie,
 That reuthe is to rede
 Othere in ryme shewe
 The wo that theese women
 That wonyeth in cotes,
 And of meny other men
 That muche wo suffren,
 Bothe a-fyngrade and a-furst,
 To turne the fayre outwarde;
 And beth abasshed for to begge,
 And wolle nat be y-knowe
 What hem needeth att here
 neihobores
 At non and at even.
 This Wit wot witerly,
 As the world techeth,
 What other byhoveth
 That hath meny children,
 And hath no catel bote hus
 crafte
 To clothy hem and to fede,
 And fele to fonge therto,
 And fewe pans taketh.
 Ther is payn and peny ale,
 As for a pytaunce y-take;
 Cold flesch and cold fyssh,
 For veneson y-bake.
 Frydays and fastyng-dayes
 Ferthyng worth of muscles

Were a feste for such a folke,
 Other so fele cockes.
 Theese were almes to helpe
 That han suche charges,
 And to conforte suche cotoyers,
 And crokede men and blynde.
 Ac beggers with bagges, the
 wiche
 Brewhouses ben here churches,
 Bote thei be blynde other broke,
 Other elles syke,
 Thauh he falle for defaute,
 That faitecheth for hus lyfode,
 Reicheth nevere, ye ryche,
 Thauh suche lorelles sterven;
 For all that han here hele
 And here eyen syghte,
 And lymes to laborye with,
 And lolleres lyf usen,
 Lyven ayens Godes lawe,
 And love of holy churche.
 And yut arn ther other beggers,
 In hele, as it semeth;
 Ac hem wanteth here witt,
 Men and women bothe,
 The wiche aren lunatik lollers
 And leperes aboute,
 And mad, as the mone sitt,
 More other lasse:
 Thei caren for no cold,
 Ne counteth of no hete,
 And are mevenge after the
 mone,
 Moneyles thei walke,
 With a good wil wit-les,
 Meny wyde contreyes,
 Ryght as Peter duke and Paul,
 Save that thei preche nat,
 Ne myracles maken;
 Ac meny tymes hem happeth
 To prophetien of the puple,

Pleyninge, as hit were.
 And to oure sight, as hit semeth,
 Suth the God hath the myghte
 To yeven eche a whit wit,
 Welthe, and his hele,
 And suffreth suche so gon,
 Hit semeth to myn inwitt,
 Hit arn as hus apostoles suche
 puple,
 Other as his prevye disciples;
 For he sente hem forth selver-
 In a somer garnement, [les,
 Withoute bred and bagge,
 As the Bok telleth.
Quando misi vos sine pane et pera.
 Bar-fot and bred-les,
 Beggeth thei of no man;
 And thauh he mete with the
 meyere
 In mydest the strete, [nouht
 He reverenceth hym ryght
 No rather than another.
Neminem salutaveris per viam.
 Suche manere of men,
 Matheu ous techeth,
 We sholde have hem to house,
 And help hem when thei come.
*Et egenos vagosque induc in
 domum tuam.*
 For hit arn murye mouthede
 Mynstrales of hevene [men,
 And Godes boyes bordiours,
 As the Bok telleth.
*Si quis videtur sapiens, fiet stu-
 tus ut sit sapiens.*
 And alle manere mynstrales,
 Men wot wel the sothe,
 To underfonge hem faire
 Byfalle for the ryche;
 For the lordes love and ladies
 That thei with lengen,

Men suffren al that suche seyn,
 And in solas taken;
 And yut more to suche men
 Doth, er thei passe,
 Gyven hem gyftes and gold,
 For grete lordes sake.
 Ryght so, ye riche,
 Rather ye sholde, for sothe,
 Wolcomen and worsshepen
 And with youre goode helpen
 Godes mynstrales, and hus
 messagers,
 And hus murye burdiers,
 The wiche are lunatik lollares
 And leperes aboute.
 For under Godes secré seel
 Here synnes ben y-keverede.
 For thei bereth no bagges,
 Ne non botels under clokes,
 The wiche is lollaren lyf
 And lewede eremytes,
 That loken ful louheliche
 To lacchen mennes almesse,
 In hope to suten at even
 By the hote coles,
 Unlouke hus legges abrod,
 Other lygge at hus ese,
 Reste hym and roste hym,
 And his ryg turne,
 Drynke drue and deepe,
 And drawe hym thanne to
 bedde,
 And when hym lyketh and lust
 Hus leve ys is to aryse;
 When he rySEN, rometh out,
 And ryght wel aspieth [past,
 War he may rathest have a re-
 Other a rounde of bacon,
 Sulver other fode-mete,
 And some tyme bothe,
 A loof other alf a loof,

Other a lompe of chese,
And carieth it hom to hus cote,
And cast hym to lyve
In ydelnesse and in ese,
And by others travayle.
And wat frek of thys folde
Fisketh thus aboute
With a bagge at hus bak,
Abegeneldes wyse,
And can som manere craft,
In cas he wolde hit use,
Thorgh wiche craft he couthe
To bred and to ale, [come
And over more to an hater

To helye with hus bones,
And lyveth lyk a lollere,
Godes lawe him dampneth.
Lolleres lyvynge in sleuthe,
And overe lond stryken,
Beeth nat in thys bulle,' quath
Peers,
' Til thei ben amended,
Nother beggers that beggen,
Bote yf thei have neede.
The Bok blameth alle beggerye,
And banneth in this manere :"
etc.

4645. Luke, xix. 23.

4659. Ps. xxxvi. 25. Junior fui, etenim senui: et non vidi justum derelictum, nec semen ejus querens panem.

4695. Here again, after many verbal variations from our text, Whitaker's text adds the following long passage, which is very curious, and well worthy to be preserved. Whitaker calls it "one of the finest passages in the whole poem."

" Ac eremites that inhabiten
By the heye weyes, [hem
And in borwes among brewes-
ters,
And beggen in churches
Al that holy eremytes
Hateden and despisede,
As ryches and reverences
And ryche mennes almesse,
These lolleres, latche-draweres,
Lewede eremytes,
Coveyten the contrarie,
As cotyres thei lybben,
For hit beth bote boyes,
Lolleres atten ale,
Of lingage of lettture
Ne lyf-holy as eremytes
That wonnede wyle in wodes
With beres and lyones.

Some had lyfode of herelynage,
And of no lyf elles ;
And some lyvede by here lett-
ture
And labour of here hondes ;
Some had foreynes to frendes,
That hem fode sente ;
And bryddes brouthen to some
bred,
Werby thei lyveden.
Alle thusse holy eremytes
Were of hye kynne,
Forsoke londe and lordshep
And lykynges of the body ;
Acthuse eremytes, that edefyen
Thus by the hye weyes,
Wylen were workmen,
Webbes and taillours,
And carters knaves,

And clerkus without grace,
 Heelden hungry hous,
 And had much defaute,
 Long labour and lyte wynnynge,
 And atte laste aspiden
 That faitours in frere clothynge
 Had fette chekus ;
 For thi lefte thei here laboure,
 Theese lewede knaves,
 And clothed hem in copes,
 Clerkus as hit were,
 Other on of som ordre,
 Othere elles prophite,
 Ayens the lawe he lyveth,
 Yf Latyn be trywe :
*Non licet nobis legem voluntate,
 sed voluntatem conjungere legi.*
 Now kyndeliche, by Crist !
 Beth suche callyd lolleres,
 As by Englisch of oure eldres,
 Of olde menne techynge,
 He that lolleth his lame,
 Other his leg out of the joynte,
 Other meymed in som membre,
 For to meschief hit souneth ;
 And ryght so sothlyche
 Suche manere eremytes
 Lollen ayen the bylyeve
 And lawe of holy churche.
 For holy churche hoteth
 Alle manere puple
 Under obedience to bee,
 And buxum to the lawe,
 Furst religious of religion
 Here ruele to holde,
 And under obedience to be
 By dayes and by nyghtes,
 Lewede men to labore,
 Lordes to honte
 In frythes and in forestes
 For fox and other bestes

That in wilde wodes bes,
 And in wast places,
 As wolves that wyrhyeth men,
 Wommen, and children,
 And upon Sonedayes to cease,
 Godes service to huyre,
 Bothe matyns and messe,
 And after mete in churches
 To huyre here eve song
 Every man ouhte.
 Thus it bylongeth for lorde,
 For lerid and lewede,
 Eche halyday to huyre
 Hollyche the service,
 Vigiles and fastyng dayes
 Forthera to knowe,
 And fulfile the fastynges
 Bote infirmité hit made,
 Poverte othere penaunces,
 As pilgrymages and travayles.
 Under this obedience
 Arn we echone.
 Who so brekyth this, be wel war,
 Bot yf he repente,
 Amenden hym and mercy aske,
 And meekliche hym shryve,
 Ich drede me, and he deye,
 Hit worth for dedlich synne
 Accounted byfore Crist,
 Bote Conscience excuse hym.
 Loke now were theese lolleres
 And lewede eremytes,
 Yf thei breke thys obedience
 That ben so fro churche,
 Wher see we hem on Sonedays
 The servise to huyre ?
 As matyns by the morwe
 Tyl masse bygynne,
 Other Sonedays at eve songe,
 See we wol fewe,
 Othere labore for our lyfode

As the lawe wolde
 Ac at mydday, meel tyme,
 Ich mete with hem ofte,
 Conyng in a cope
 As he a clerke were,
 A bachelor other a beaupere
 Best hym bysemeth, [hem
 And for the cloth that kevereth
 Cald his here a frere,
 Whassheth and wypeth,
 And with the furste suteth.
 Ac while he wrought in thyss
 worlde,
 And wan hus mete with Treuthe,
 He sat atte syd benche
 And secounde table,
 Com no wyn in hus wombe
 Thorw the weke longe,
 Nother blankett in hus bed,
 Ne white bred byfore hym.
 The cause of al thyss caitifé
 Cometh of meny bisshepes,
 That suffren suché sottes
 And oþere synnes regne.
 Certes ho so thurste hit segge,
Symon quasi dormit.
Vigilate were fairour,
 For thou hast gret charge :
 For meny waker wolves
 Ben broke into foldes.
 Thyne berkeres ben al blynde,
 That bryngeth forth thy lam
 bren ;
Disperguntur oves, thi dogge
 Dar nat beerke ;
 The tarre is untydy
 That to thyne sheep bylongeth,
 Hure salve ys of *sepersedeas*
 In someneres boxes,

4708. Matth. xxv. 46. Et ibunt hi in supplicium æternum ;
 justi autem in vitam æternam.

Thyne sheep are ner al shabbyd
 The wolf sheteth woolle
Sub molli pastore lupus lanam
cacat, et gress incustoditus di
laceratur eo.
 Hoow hurde wher is thyn
 hounde,
 And thynd hardy herte,
 For to wyne the wolf
 That thy woolle souleth.
 Ich leyve for thy lacchesse
 Thow leest meny wederes,
 And ful meny fayre flus
 Falsliche wasshe.
 When thy lord loketh to have
 Allowance for hus bestes,
 And of the monye thow haddist
 thermyd,
 Hus meable to save,
 And the woolle worth weye,
 Woo ys the thenne !
Redde rationem villicationis tuae,
 Other arrage fialle.
 Then hyre hurde, as ich hope,
 Hath nouht to quyty thy dette,
 Ther as mede ne mercy
 May nat a myte avayle,
 Bote have this for that,
 Tho that thou toke
 Mercy for mede,
 And my lawe breke ;
 Loke now for thi lacchesse
 Whether lawe wol the graunt
 Purgatorie for thy paye,
 Other perpetuel helle.
 For shal no pardone praye for
 yowe ther,
 Nother princes letteres."

4721. *Psal. xxii. 4.*4739. *Psal. xli. 4.*4745. *Luke, xii. 22. Conf. Matth. vi. 25.*4764. " *Dixit insipiens in corde suo, non est Deus,*" is the commencement of *Psalms xiii. and lii.*4769. *Prov. xxii. 10. Ejice derisorum, et exhibet cum eo jurgium, cessabuntque causæ et contumelie.*4771. *Perkyn*, the diminutive of Peter, or Piers. Formerly the diminutives of people's names were constantly used as marks of familiarity or endearment, as Hawkyn or Halkyn for Henry, Tymkyn for Tim or Timothy, Dawkyn for David, Tomkyn for Thomas, &c. In the same way, in the old French romances, the poet continually calls his heroes by the diminutives of their names, Begon for Begues, Huon for Hues or Hugues, Guion for Guy, Foucon for Fouques or Fulk, Bertain for Berte, &c.4796. *Cato, Distich. ii. 31.*

" *Somnia ne cures, nam mens humana quod optans,
Dum vigilat, sperat, per somnum cernit id ipsum.*"

4847. *Math. xvi. 19.*4941. *Prov. xxiv. 16. Septies enim cadet justus, et resurget: impii autem corrident in malum.*

4963. *To falle and to stonde.* I by no means agree with Price's interpretation of this phrase, or in his preference of the reading *to falle if he stonde*. (Note on Warton, ii. 67.) The motion of the boat causes the firm man alternately to fall and stand; be he ever so stable, he stumbles now and then, but his strength is shown in his being able to recover himself. Such are the moral slips which even the just man cannot avoid. But if the man in the boat be too weak to arise again and place himself at the helm, his boat and himself will be lost for want of strength and guidance. So it is with the wicked man. The completion of the phrase quoted from Proverbs, as given in the preceding note, shews the justice of this explanation.

5014. *if I may lyve and loke.* Price (in Warton) first pointed out the identity between this expression and the one so common in Homer: it is " one of those primitive figures which are common to the poetry of every country."

" *Οὐτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κολψὶ παρὰ νηνσὶ βαρεῖας χεῖρας ἐποίει.*"

Il. i. 88.

Whitaker's interpretation is nonsense, "If I have space to live and look in the book." Other instances of this phrase occur in ll. 12132, 13268, and 13303 of *Piers Ploughman*.

5082. 2 Corinth. xi. 19.

5157. *of four kynnes thynges.* The Middle-Age notion of the manner in which the elements were mixed together in the formation of the human body, here alluded to, appears to partake more of Western legend than of Eastern tradition. In the English verses on Popular Science (given in my Popular Treatises of Science written during the Middle Ages, p. 138,) is the following curious account of the four things forming the body, and the influence of each,—

" Man hath of urthe al his bodi, of water he hathet wete,
Of eyr he haveth wynd, of fur he haveth hete.
Ech quic thing of alle this four, of some hath more other lasse ;
Ho so haveth of urthe most, he is slou as an asse ;
Of vad colour, of hard hide, boustes forme, and ded strong,
Of moche thoght, of lute speche, of stille grounyng, and wrath-
the long,

A slough wrecche and ferblet, fast and loth to geve his god,
Sone old, and noght wilful, stable and stedefast of mode," &c.

And so on with the other elements. The more mythic form of this legend gives *eight things* to the formation of the body, instead of four. Our earliest notice of this legend in England occurs in the prose Anglo-Saxon Dialogue between Saturn and Solomon (*Thorpe's Analecta*, p. 95),—" Saga me þæt andworc þe Adám wæs of-ge-worht, se ærusta man? Ic þe secge of viii. pund a ge-wihte. Saga me hwæt hatton þage? Ic þe secge þæt æroste wæs fóldan pund, of ȝam him wæs flesc ge-worht; oðer wæs fyres pund, þanon him wæs þæt blóð reád and hár; þridde wæs windes pund, þanon him wæs seo æðung ge-seald; feorðe wæs wolcnes pund, þanon him wæs his mōden unstæðelfæstnes ge-seald; fiste wæs gyfe pund, þanon him wæs ge-seald se fat and geðang; syxste wæs blōtnena pund, þanon him wæs eagna mysenlicnys ge-seald; seofoðe wæs deawes pund, þanon him becom swat; eahtothe wæs sealtes pund, þanon him wæron þa tearas sealte."—*Tell me the matter of which Adam the first man was made? I tell thee, of eight pound-weights. Tell me their names? I tell thee that the first was a pound of earth, of which his flesh was made; the second was a pound of fire, from which his blood was red*

and hot ; the third was a pound of wind, of which breath was given him ; the fourth was a pound of cloud, whereof was given him his instability of mood ; the fifth was a pound of . . . , whereof was given him fat and sinew ; the sixth was a pound of flowers, whereof was given him diversity of eyes ; the seventh was a pound of dew, whereof he had sweat ; the eighth was a pound of salt, whereof he had salt tears. This legend was still prevalent in England as late as the fifteenth century, when we find it among the curious collection of questions (closely resembling those of Saturn and Solomon just quoted) entitled 'Questions bitwene the Maister of Oxinford and his Scoler' (*Reliquiae Antiquae*, vol. i. p. 230),—“C. Whereof was Adam made? M. Of viij. thingis: the first of erthe, the second of fire, the iij^{de} of wynde, the iiiijth of clowdys, the vth of aire wherethrough he speketh and thinketh, the vijth of dewe wherby he sweteth, the viijth of flowres, wherof Adam hath his ien, the viijth is salte wherof Adam hath salt teres.” A similar account is given in an extract from an old Friesic manuscript communicated to the *Zeitschrift für Deutsches Alterthum*, by Dr. James Grimm,—“God scōp thene ēresta meneska, that was Adam, fon achtawendem ; that bēnēte fon tha stēne, that flāsk fon there erthe, that blōd fon the wetere, tha herta fon tha winde, thene togta (l. thochta) fon tha wolken, the(ne) suēt fon tha dawe, tha lokkar fon tha gerse, tha āgene fon there sunna, and tha blērem on thene helga ðm.”

5169. *a proud prikere of Fraunce.* A proud rider of France. Until the fifteenth century there appears to have been a strong prejudice among the lower orders against horsemen : their name was connected with oppressors and foreigners. Horses appear to have been comparatively little used for riding among the Anglo-Saxons until they were introduced by the Norman favourites of Edward the Confessor, in whose reign we read that the Anglo-Saxon soldiers in Herefordshire were defeated by the Welsh owing to their awkwardness on horseback, having been unadvisedly mounted by their Norman commander. The Anglo-Norman barons of the three following centuries, with their numerous household of knights and attendants who plundered and oppressed the peasantry and middle classes of society, kept alive the prejudice alluded to, and we trace it in several popular songs. In a song of the reign of Edward I. (*Political Songs*, p. 240), we find the following lines,—

“ Whil God wes on erthe
And wondrede wyde,
Whet wes the resoun
Why he nolde ryde?
For he nolde no grom
To go by ys syde,
Ne gruchyng of no gedelyng
To chaacle ne to chyde.

5276. Epist. ad Philippens. iii. 19.

5283. Epist. Joan. iv. 16.

5289. Matth. xxv. 12. Psal. lxxx. 13. Et dimisi eos secundum desideria cordis eorum, ibunt in adventionibus suis.

5354. Ecclesiast. i. 16.

5363. Epist. Jacob. ii. 10. Quicunque autem totam legem servaverit, offendat autem in uno, factus est omnium reus.

5417. Whitaker's text inserts before this line—

“ Caym, the cursed creature,
Conceyved was in synne,
After that Adam and Eve
Hadden y-synged,
Withoute repentaunce
Of here rechelessnesse,
A rybaud thei engendredre,
And a gome unryghtful;

5470. Whitaker's text adds here,

“ Westminster lawe, ich wot,
Worcheþ the contrarie;
For thauh the fader be a franken-
layne,

5412. as Caym was on Eve. See further on l. 5549. According to a very curious legend, which was popular in the middle ages, Cain was born during the period of penitence and fasting to which our first parents were condemned for their breach of obedience.

5415. Psa. vii. 15. Concepit dolorem et peperit iniquitatem.

5423. Gen. vi. 7. penitent enim me fecisse eos.

5464. Ezech. xviii. 20.

5479. Matt. vii. 16.

5497. John, xiv. 6.

5507. many a peire, silhen the pestilence. The continuator of

Spedeth ou to spewen,
Ase me doth to spelle;
The fend ou afretie
With feis ant with felle!
Herkneth hideward, horsmen,
A tidyng ich ou telle,
That ye shulen hongen,
Ant herbarewen in helle!”

As an hywe that ereth nat
Auntreth hym to sowe
On a leye lond,
Ayens hus lordes wille,
So was Caym conceyved,
And so ben cursed wrettches
That lycame han ayen the lawe
That oure Lord ordeynede.”

And for a felon be hanged,
The heritage that the air sholde
have,
Ys at the kynges wille.”

William de Nangis, who gives a detailed account of the effects of the great pestilence on the continent, mentions the hasty marriages which followed it, but he gives quite a different account of their fruitfulness. "Cessante autem dicta epidimia, pestilentia, et mortalitate, nupserunt viri qui remanserunt et mulieres ad invicem, conceperunt uxores residuae per mundum ultra modum, nulla sterilis efficiebatur, sed prægnantes hinc inde videbantur, et plures geminos pariebant, et aliquæ tres infantes insimul vivos emitabant." The writer goes on to observe, "Sed proh dolor! ex hujus renovatione sæculi non est mundus propter hoc in melius commutatus. Nam homines fuerunt postea magis avari et tenaces, cum multo plura bona quam antea possiderent; magis etiam cupidi et per literes, brigas et rixas atque per placita seipsos conturbantes . . . Charitas etiam ab illo tempore refrigescere cœpit valde, et iniquitas abundavit cum ignorantis et peccatis; nam pauci inveniebantur qui scirent aut vellent in dominibus, villis, et castris informare pueros in grammaticalibus rudimentis."—*Contin. G. de Nangis, in Dacherii Spicileg. iii. 110 (ed. 1723).*

5563. 1 Corinth. vii. 1.

5613. *Margery perles.* A margarite pearl, *perle marguerite.* The Latin name for a pearl (*margarita*) seems to be the origin of this expression.

5634. *a love day | to lette with truthe.* Love days (*Dies amoris*) were days fixed for settling differences by umpire, without having recourse to law, or to violence. The ecclesiastics seem generally to have had the principal share in the management of these transactions, and throughout the *Visions of Piers Ploughman* they appear to be blamed as the means of hindering justice, and of enriching the clergy. A little further on *Religion* is blamed for being "a ledere of love-dayes." (l. 6219.) In Chaucer, it is said, of the friar,—

" And over all, ther as profit shuld arise,
Curteis he was, and lowly of servise.
* * * * *

And rage he coude as it hadde hen a whelp,
In love-dayes, ther coude he mochel help.
For ther was he nat like a cloisterere
With thredbare cope, as is a povre scolere,
But he was like a maister or a pope."

(*Cant. T. 249, 259.*)

5646. The quotation is made up from Job, xxi. 7, and Jerem. xii. 2.

5651. Psal. lxxii. 12.

5659. Psal. x. 4 Quoniam quæ perfecisti, destruxerunt : justus autem quid fecit ?

5739. Psal. cxxxii. 6.

5769. Isai. lviii. 7.

5778. Tob. iv. 9. Si multum tibi fuerit, abundanter tribue ; si exiguum tibi fuerit, etiam exiguum libenter impertiri stude.

In what follows, Whitaker's text is in parts much more brief than the one now printed ; there are also many transpositions, and other variations which are not of sufficient importance to be pointed out more particularly.

5829. Ezech. xviii. 19.

5835. Galat. vi. 5.

5844. Pauli Epist. ad Rom. xii. 3.

5911. *seven artz*. The seven arts studied in the schools were very famous throughout the middle ages. They were grammar, dialectics, rhetoric, music, arithmetic, geometry, astronomy ; and were included in the following memorial distich :—

“ Gram. loquitur, Dia. vera docet, Rhet. verba colorat,
Mus. canit, Ar. numerat, Geo. ponderat, As. colit astra.”

5963. *a baleys*. See before, the note on l. 2819.

5990. *Caton*. Distich. lib. i. 26.

6009. Galat. vi. 10.

6022. Galat. vi. 2.

6037. The second Trin. Coll. MS. reads here,

“ Experimentis of Alkenemye | The pouke to reisen,
Of Albertis makynge, | Gif thou thenke,” etc.
Nigromancie and permansie |

6146. Matth. vii. 3.

6179. Matth. xv. 14. Luke, vi. 39. Mark (?)

6185, 6186. *mauer . . . mausedes*. An error of the press for *maner* and *mansede*.

6191. *Offyn and Fynes*. Ophni and Phinees. See 1 Samuel, iv. (in the Vulgate called 1 Kings.)

6199. Psal. xlix. 21.

6207. Isai. lvi. 10.

6217. The text of the Trin. Coll. MS. 2. differs very much

from ours in this part of the poem. Instead of 6217—6277, we have the following lines:—

“ Ac now is Religioun a ridere
 And a rennere aboute,
 A ledere of ladies,
 And a lond biggere ;
 Poperith on a palfrey
 To toune and to toune ;
 A bidowre or a baselard
 He berith be his side ;
 Godis flesch and his fet
 And hise fyve woundis
 Arn more in his mynde [dours.
 Than the memorie of his foun-
 This is the lif of this lordis
 That lyven shulde with Do-bet,
 And wel awey wers,
 And I shulde al telle.

I wende that kinghed and
 knighthed,
 And caiseris with erlis,
 Wern Do-wel and Do-bet
 And Do-best-of-hem-alle.
 For I have seigne it myself,
 And siththen red it aftir,
 How Crist counseilleth the
 comune,
 And kenneth hem this tale,
Super cathedram Moisi sederunt principes.
 For-thi I wende that tho wyes
 Wern Do-best-of-alle.
 I nile not scorne,” etc.

6223. *an heepe of houndes.* “ Walter de Suffield, bishop of Norwich, bequeathed by will his pack of hounds to the king, in 1256. Blomefield's Norf. ii. 347. See Chaucer's Monke, Prol. v. 165. This was a common topic of satire. It occurs again fol. xxvii. a [l. 3321, of the present Edition]. See Chaucer's Testament of Love, p. 492, col. ii. Urr. The Archdeacon of Richmond, on his visitation, comes to the priory of Bridlington in Yorkshire, in 1216, with ninety-seven horses, twenty dogs, and three hawks. Dugd. Mon. ii. 65.” WARTON.

6251. Psal. xix. 8.

6259. *the abbot of Abyngdone.* There was a very ancient and famous abbey at Abingdon in Berkshire. Geoffrey of Monmouth was abbot there. It was the house into which the monks, strictly so called, were first introduced in England, and is, therefore, very properly introduced as the representative of English monachism.

6266. Isaï. xiv. 4, 5.

6289. Ecclesiasticus, x. 10.

6291. Catonis Distich. iv. 4.

“ Dilige denarii, sed parce dilige, formam ;
 • Quem nemo sanctus nec honestus captat ab ære.”

6327. *Colos.* iii. 1.

6353. *mæchaberis.* A mistake in the original MS. for *necaberis*, as it is rightly printed in Crowley's edition.

6372. *John.* iii. 13.

6414. *Matth.* xxiii. 2. *Super cathedram Moysi sederunt Scribæ et Pharisæi.*

6440. *Psal.* xxxv. 8.

6476. *Ecclesiastes.* ix. 1.

6504. *Matth.* x. 18. The quotation is not quite literal.

6528. For *idiote irapiunt*, read *idiote vi rapiunt*: the error has been caused accidentally in the printing.

6571. *Matth.* xx. 4.

6741. *John.* iii. 3.

6755. *Matth.* vii. 1.

6764. *Psal.* l. 21.

6815. *Isai.* lv. 1.

6825. *Mark.* xvi. 16.

6831. *may no cherl chartre make.* Such was the law of *vileinage*, then in existence. There is a curious story illustrative of the condition of the *cherl* or peasant, in the *Descriptio Norfolciensium*, in my *Early Mysteries* and other Latin Poems of the Twelfth and Thirteenth Centuries, p. 94. The 'cherl,' *vilein*, or *bondman*, could not even be put apprentice without the licence of the lord of the soil. In the curious poem on the Constitution of Masonry, (14th cent.) published by Mr. Halliwell, the master is particularly cautioned on this point.

" The fowrthe artycul thyss moste be,
 That the mayster hym wel be-se
 That he no bondemon prentys make,
 Ny for no covetyse do hym take;
 For the lord that he ys bonde to,
 May fache the prentes wheresever he go."

(Early Hist. of Freemasonry in Engl. p. 14.)

6859. *Trajanus.* 6869. *Gregorie.* The legend here alluded to is given briefly as follows, in the life of St. Gregory in the *Golden Legend*, fol. lxxxxvii.—

" In the tyme that Trayan thempour regned, and on a tyme as he wente toward a batayll out of Rome, it happed that in hys waye as he shold ryde a woman a wydowe came to hym wepyng and sayd: I praye the, syre, that thou avenge the deth of one

my sone, whyche innocently and wythout cause hath ben slayn. Thumperour answerd: yf I come agayn fro the batyall hool and sounde, thenne I shall do justyce for the deth of thy sone. Thenne sayd the wydowe: Syre, and yf thou deye in the bataylle, who shall thenne avenge hys deth for me? And the wydowe sayd, is it not better that thou do to me justice, and have the meryte therof of God, than another have it for the? Thenne had Trayan pyté, and descended fro hys hors, and dyde justyce in avengyng the deth of her sone. On a tyme Saynt Gregory went by the marked of Rome whyche is called the marked of Trayan. And thenne he remembred of the justyce and other good dedes of Trayan, and how he had ben pyteous and debonayr, and was moche sorrowfull that he had ben a pay-nem; and he tourned to the chyrche of Saynt Peter waylyng for thorrour of the mescraunce of Trayan. Thenne answerd a voys fro God, sayng: I have now herd thy prayer, and have spared Trayan fro the Payne perpetuall. By thys thus, as somme saye, the Payne perpetuall due to Trayan as a mescraunce was somme dele take awaye, but for all that was he not quyte fro the pryson of helle; for the sowle may well be in helle, and fele ther no Payne, by the mercy of God."

6907. 1 John, iii. 15.

6938. Luke, xiv. 12.

6964. John, viii. 34.

6981. Galat. vi. 2.

7015. Matth. vii. 3.

7063. Luke, x. 40.

7072. Luke, x. 42.

7113. Although our writer quotes the circumstance from Luke, xviii. the words he gives are from Matthew, xix. 21.

7113. In Whitaker's text the following passage is here inserted:—

" Thus consaileth Crist
In comun ous alle,
' Ho so coveyteth to come
To my kynriche,
He mot forsake hymself,
Hus suster, and hus brother,
And al that the worlde wolde,
And my wil folwen.'

Nisi renunciaveritis omnia que possidetis, etc.
Meny proverbis ich myghte
Of meny holy seyntes, [have
To testifie for treuthe
The tale that ich shewe,
And poetes to preoven hit,
Porfirie and Plato,

Aristotle, Ovidius,
 And ellevene hundred,
 Tullius, Tholomeus,
 Ich can nat telle here names,
 Preoven pacient poverte
 Prysns of alle vertues.
 And by greyn that groweth,
 God ous alle techeth.
Nisi granum frumenti cadens in terra, et mortuum fuit, ipsum solum manet.
 Bot yf that sed that sownen is,
 In the slob sterfe,
 Shal nevere spir springen up,
 Ne spik on strawe curne ;
 Sholde nevere wete wexe,
 Bote wete fyrske deyde ;
 And other sedes al so
 In the same wyse,
 That ben leide on louh eerthe,
 Y-lore as hit were,
 And thorw the grete grace of
 Of greyn ded in erthe [God,
 Atte the laste launceth up
 Werby lyven alle.
 Ac sedes that ben sownen
 And mowe suffre wyntres,
 Aren tdyor and tower
 To mannes by-hofte,
 Than seedes that sownen beeth
 And mowe nouht with forste,
 With wyndes, ne with wederes,
 As in wynter tyme,
 As lynne-seed, and lik-seed,
 And Lente-seedes alle,
 Aren nouht so worthy as whete,
 Ne so wel mowen
 In the feld with the forst,
 And hit freeze longe.
 Ryght so, for sothe,
 That suffre may penaunces

Worth alowed of oure Lorde
 At here laste ende,
 And for here penaunce be
 As for puyre martir, [preyzed,
 Other for a confessour y-kud,
 That counteth nat a ruysshe
 Fere ne famyne,
 Ne false menne tonges ;
 Bote as an hosebonde hopeth
 After an hard wynter,
 Yf God gyveth hym the lif
 To have a good hervest,
 So preoveth thees prophetes
 That pacientliche suffreth
 Myschiefs and myshappes,
 And menye tribulacions,
 Bytokneth ful triweliche
 In tyme comyng after
 Murthe for hus mornynge,
 And that muche plenté.
 For Crist seide to hus seyntes
 That for hus sake tholden
 Poverte, penaunces,
 Persecution of body,
 Angeles in here angre
 On this wise hem grate,
Tristitia vestra vertetur in gaudium.
 Youre sorwe into solas
 Shal turne atte laste,
 And out of wo into wele
 Youre wyrdes shul chaunge.
 Ac so redeth of riche,
 The revers he may fynde,
 How God, as the Godspel
 telleth,
 Geveth hem foul towname,
 And that hus gost shal go,
 And hus good byleve,
 And asketh hym after
 Ho shal hit have,

The catel that he kepeth so
In coffres and in hernes,
And ert so loth to lene
Thet leve shall needes.
*O stulte, ista nocte anima tua
egrediatur, thesaurizat et ignorat.*
An unredy reve
Thi residue shal spene,
That menye moththe was ynne
In a mynte while;
Upholderen on the hul
Shullen have hit to selle.
Lo ! lo ! lordes, lo !
And ladies taketh hede,
Hit lasteth nat longe
That is lycour swete,
Ac pees-coddes and pere-ro-
nettes,
Plomes and chiries,
That lyghtliche launceth up,
Litel wile dureth,
And that that rathest rypeth,
Roteth most sannest.
On fat londe and ful of donge
Foulest wedes groweth,
Right so, for sothe,
Suche that ben bysshopes,
Erles and archdekenes,
And other ryche clerkes,
That chaffaren as chapmen,
And chiden bote thei wynne,
And haven the worlde at here
Other wyse to lyve; [wil]
Right as weedes wexen
In wose and in dunge,
So of rychesse upon rychesse
Arist al vices.
Lo ! lond overe-layde
With marle and with donge,
Whete that wexeth theron

Worth lygge ar hit repe;
Right so, for sothe,
For to sigge treuthe,
Over plente pryde norssheth
Ther poverte destrueth hit.
For how hit evere be y-wonne,
Bote hit be wel dispensed,
Worliche wele is wuked thyngne
To hym that hit kupeth.
For yf he be feer therfro,
Ful ofte hath he drede
That fals folke fetche away
Felonliche hus godes.
And yut more hit maketh men
Meny tyme and ofte
To synegen, and to souchen
Soteltees of gyle,
For covetyze of that catel
To culle hem that hit kepeth;
And so is meny men y-morthred
For hus money and goodes;
And tho that duden the dede
Y-dampned therfore after,
And he, for hus harde heldynge,
In helle par aunter:
So covetise of catel
Was combraunce to hem alle.
Lo ! how pans purchasede
Faire places, and drede,
That rote is robbers
The richesse withynne.

[*Passus quartus de Dowel.*]

Ac wel worth Poverte,
For he may walke unrobbede,
Among pilours in pees,
Yf pacience hym folwe. [chees,
Oure prynce Jhesu poverte
And hus aposteles alle,
And ay the lenger thei lyveden

The lasse good thei hadde.
Tanquam nihil habentes, et omnia possidentes.
 Yut men that of Abraam
 And Job were wonder ryche,
 And out of numbre the men
 Menye meobles hadden.
 Abraam, for al hus good,
 Hadde muche teene,
 In gret poverte was y-put,
 A pryns as hit were
 Bynom hym ys housewif
 And heeld here hymself,
 And Abraam nat hardy
 Ones to letter hym, [beauté
 Ne for brightnesse of here
 Here spouse to be byknowe.
 And for he suffrede and seide
 Oure Lord sente tokne, [nouht,
 That the kynge cride
 To Abraam mercy,
 And deliverede hym hus wif,
 With muche welthe after.
 And also Job the gentel
 What joye hadde he on erthe,
 How bittere he hit bouhte!
 As the book telleth.
 And for he songe in hus sorwe,
Si bona accipimus a Domino,
 Dereworthe dere God,
 Do we so *mala*;
 Al hus sorwe to solas
 Thorgh that songe turnede,
 And Job bycam a jolif man,
 And al hus joye newe.
 Lo how patience in here poverte
 Thees patriarkes relievede,
 And brouthe hem al above
 That in bale rotede,
 As greyn that lyth in the greet
 And thorgh grace atte laste

Spryngeth up and spredeth,
 So spedde the fader Abraam,
 And also the gentel Job,
 Here joie hath non ende.
 Ac leveth nouht, ys lewed
 That ich lacke richesse, [men,
 Thauh ich preise poverte thus,
 And preove hit by ensamples,
 Worthiour as by holy writ,
 And wise philosophers,
 Bothe two but goode,
 Be ye ful certayn, [lovest,
 And lyves that our Lorde
 And large weyes to hevene.
 Ac the povre pacient
 Purgatorye passeth
 Rather than the ryche,
 Thauh thei renne at ones.
 For yf a marchaunt and a mes-
 Metten to-gederes, [sager
 For the parcels of hus paper
 And other prvey dettes,
 Wol lette hym as ich leyve
 The lengthe of a myle;
 The messenger doth namore
 Bote hus mouth tellett, [eth,
 Hus lettere and hus ernde shew-
 And is anon delyvered; [wey
 And thauh thei wende by the
 Tho two to-gederes,
 Thauh the messenger made hus
 Amyde the whete, [wey
 Wole no wys man wroth be,
 Ne hus wed take,
 Ys non haiwarde y-hote
 Hus wed for to take.
Necessitas non habet legem.
 Ac yf the marchaunt make hus
 Overe menne cornne, [way
 And the haywarde happe
 With hym for to mete,

Other hus hatt, other hus hed,
 Other elles hus gloves,
 The merchaunt mot for-go,
 Other moneys of huse porse,
 And yut be lett, as ich leyve,
 For the lawe asketh [dise
 Marchauns for here merchan-
 In meny place to tullen.
 Yut thaun thei wenden on wey
 As to Wynchestre fayre,
 The merchaunt with hus mar-
 chaundise
 May nat go so swythe
 As the messenger may,
 Ne with so mochel ese.
 For that on bereth bote a boxe,
 A brevet therynne,
 Ther the merchaunt ledeth a
 male
 With meny kynne thynges;
 And dredeth to be ded there.
 And he in derke mete [fore,
 With robbours and with revers
 That riche men despouilen,
 Ther the messenger is ay murye,
 Hus mouthe ful of songes,
 And leyveth for hus letters
 That no wight wol hym greve,
 Ac yut myghte the merchaunt
 Thorgh monye and other yestes
 Have hors and hardy men,
 Thauh he mette theoves,
 Wolde non suche assailen hym
 For hem that hym folweth,
 As safiche passe as the mes-
 sager,
 And as sone at hus hostel.
 Ye, wyten wel, ye wyse men,
 What this is to mene. [mene
 The merchaunt is no more to
 Bote men that ben ryche

Aren acountable to Crist
 And to the kyng of hevene,
 That holden mote the heye
 Even ten hestes, [weye,
 Bothe lovye and lene,
 The leele and the unleele,
 And have reuthe, and releve
 With hus grete richease
 By bus power alle manere men
 In meschief y-falle,
 Fynde beggars bred,
 Backes for the colde,
 Tythen here goodes tryweliche,
 A tol as hit semeth
 That oure Lord loketh after
 Of eche a lyf that wyneth,
 Withoute wyles other wrong,
 Other wommen atte stuunes,
 And yut more, to make pees,
 And quyte menne dettes,
 Bothe spele and spare
 To spene upon the needful,
 As Crist self comandeth
 To alle Cristene puple.
Alter alterius onera porta. [nans
 The messenger aren the mendi-
 That lyveth by menne almesse
 Beth nat y-bounde, as beeth
 the riche,
 To bothe the two lawes,
 To lene and to lere,
 Ne lentenes to faste,
 And other pryvey penaunces
 The wiche the preest wol wel,
 That the lawe yeveth leve
 Suche lowe folke to be excused,
 As none tythes to tythen,
 Ne clothe the nakede,
 Ne in enquestes to come,
 Ne contumax thaun he worthe
 Halyday other holy eve

Hus mete to deserve ;
 For yf he loveth and byleyveth
 As the lawe techeth,
 Qui crediderit et baptizatus
 fuerit, etc.
 Telleth the Lord a tale,
 As a trive messenger, [by lettere
 And sheweth by seal and suthe
 With wat Lord he dwelleth,
 Kneweleche hym crystene
 And of holy churche byleyve,
 Ther is no lawe, as ich leyve,
 Wol let hym the gate,
 Ther God is gatwarde hymself
 And eche a gome knoweth.
 The porter of pure reuthe
 May parforme the lawe

7128. Math. xvii. 20.

7131. Psal. xxxiii. 11.

7141. Psal. xlvi. 1.

7191. James, ii. 10.

7194. *over-skipperis.* Those who skipped over words in reading or chanting the service of the church. The following distich points out the classes of defaulters in this respect :—

“ Ecclesiæ tres sunt, qui servitium male fallunt;
 Momylers, for-scyppers, ovre-lepers, non bene peallunt.”
 (Reliq. Antiq. p. 90. Poems of Walter Mapes, p. 148.)

A still more numerous list of such offenders is given in the following lines from MS. Lansdowne, 762, fol. 101, v° :—

“ Hii sunt qui Psalmos corrumpunt nequiter almos:
 Jangler cum jasper, lepar, galper quoque, draggar,
 Momeler, for-skypper, for-reynner, sic et over-leper,
 Fragmina verborum Tutivillus colligit horum.”

Tutivillus was the popular name of one of the fiends (see Towneley Mysteries, pp. 310, 319; Reliq. Antiq. p. 257). According to an old legend, a hermit walking out met one of the devils bearing a large sack, very full, under the load of which he seemed to labour. The hermit asked him what he carried in his sack. He answered that it was filled with the fragments of

words which the clerks had skipped over or mutilated in the performance of the service, and that he was carrying them to hell to be deposited among the stores there.

7195. Psal. xlii. 7, 8.

7342. Ecclesiasticus, xi. 9.

7344. Instead of ll. 7344—7363, Whitaker's text has the following passage:—

“ Ho suffreth more than God?” quath he,
 ‘ No gome, as ich leyve.
 He myght amende in a mynt
 Al that amys stondes. [while
 Ac he suffreth, in ensaumple
 That we sholde all suffren.
 Ys no vertue so feyr
 Of value ne of profit,
 As ys suffraunce, soveraynliche,
 So hit be for Godes love,
 And so wittneseth the wyse,
 And wyseth the Frenshe,
Bele vertue est suffraunce,
Mal dire est petite venjaunce;
Bien dire e bien suffrer
Fait ly suffrable à bien vener.

For thi,’ quath Reson, ‘ Ich
 rede the,
 Rewele thi tonge evere;
 And er thou lacke eny lyf,
 Loke ho is to preise.
 For is no creature under Cryst,
 That can hymselfe make;
 And yf cristene creatures
 Couthen make hemselfe,
 Eche lede wolde be lacles,
 Leyf thou non othere.
 Man was mad of suche matere,
 He may nat wel asterte,
 That som tymes hym tit
 To folwen bus kynde.
 Caton acordeth herwith:
Nemo sine crimine vivit.”

7347. Genes. i. 31.

7363. Cato, Distich. i. 5.

“ *Si vitam inspicias hominum, si denique mores,*
Quum culpent alios, nemo sine crimine vivit.”

It may be observed here, that Whitaker, in his note on this passage, has very much misunderstood Tyrwhitt (in Chaucer, Cant. T. 3227), in making him the authority for calling the author of the *Disticha de Moribus* an obscure French writer. Tyrwhitt says that the mode in which Chaucer spells his name (Caton) seems to show that the French translation was more read than the Latin original. The same observation would apply to the present poem: but I am very doubtful how far it is correct. The Distiches of Cato were translated into English, French, German, &c. and were extremely popular. The author of these Distiches, Dionysius Cato, is supposed to have lived

under the Antonines, and has certainly no claim to the title of an obscure French writer.

7441—7642. Instead of these lines, Whitaker has the following :

And wissede the ful ofte
What Dowel was to mene,
And counsailed the, for Cristes
No creature to bygyle, [sake,
Nother to lye nor to lacke,
Ne lere that is defendid,
Ne to spille speche,
As to speke an ydel ;
And no tyme to tene,
Ne trywe thyng to teenen ;
Lowe the to lyve forth
In the lawe of holy churche,
Thenne dost thou wel, withoute
drede,
Ho can do bet no forse.
Clerkes that connen al, ich hope,
Thei con do bettere ;
Ac hit suffuseth to be saved,
And to be suche as ich tauhthe :
Ac for to lovye and lene,
And lyve wel and byleyve,
Ys y-calic *Caritas*,
Kynde-love in English,
And that is Dobet, yf eny suche
be,
A blessed man that helpeth,
And pees be and pacience,
And povre withoute defaute.
Beatus est dare quam petere.
As catel and kynde witt
Encombe ful menye,
Woo is hym that hem weldeth,
Bote he hym wel dispeyne.
Scientes et non facientes variis
flagellis vapulabunt.
Ac comunliche connynge
And unkynde rychesse,

As lorels to be lordes,
And lewede men techeres,
And holy churche horen help,
Averous and coveytoous,
Droweth up Dowel,
And destruyeth Dobest.
Ac grace is a gras therfore
To don hem eft growe ;
Ac grace groweth nat,
Til God wil gynne reyne,
And wokie thorwe goodewerkes
Wikke hertes ;
Ac er suche a will wol wexe,
God hymself worcheth,
And send forth saint espirit
To don love spryngs.
Spiritus ubi vult spirat, etc.
So grace withoute grace
Of God and of good werkes,
May nat bee, bee thou siker,
Thauh we bid evere.
Cleregie cometh bote of siht,
And kynd witt of sterres,
As to be bore other bygete
In suche constallacion
That wit wexeth therof,
And otherwe wordes bothe.
Vultus hujus saeculi sunt sub-
jecti vultibus celestibus.
So grace is a gyfte of God,
And kynde witt a chaunce,
And cleregie and connynge of
kynde
Wittes techynge ;
And yut is cleregie to comende
Fore Cristes love more, [witt,
Than eny connynge of kynde

Bote cleregie hit rewèle. For Moyses wutneaseth that God wrot In stoon with hus fynger, Lawe of love owre Lorde wrot, Long er Crist were ; And Crist cam and confermede, And holy-churche made, And in sond a sygne wrot,	And seide to the Jewes, ‘ That seeth hym synneles, Cesse nat, ich hote, To stryke with stoon other with staf This strompett to dethes.’ <i>Qui vestrum sine peccato est, etc.</i> For-thiich consaily alle Cristene Cleregie to honoure, etc.
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7453. Luke, xii. 38.

7461. Hebr. xii. 6.

7464. Psalm xxii. 4.

7470. *makynges*. 7483. *make*.—There is a curious analogy between the Greek and the Teutonic languages in the name given to the poet—the Greek *ποιήτης* (from *ποιεῖν*), the Anglo-Saxon *scōp* (from *scopan*, to make or create), and the Middle-English *maker*, preserved in the later Scottish *makkar* (also applied to a poet) have all the same signification. In the Neo-Latin tongues a different, though somewhat analogous, word was used: the French and Anglo-Norman *trouvère*, and the Provençal *trobador*, signify a finder or inventor.

7484. Catonis Distich. iii. 5.

7500. 1 Cor. xiii. 13. *Nunc autem manent fides, spes, charitas, tria haec: major autem horum est charitas.*

7528, &c. *Aristotele*, *Ypocras*, and *Virgile*.—These three names were the great representatives of science and literature in the Middle-Ages. Aristotle represented philosophy, in its most general sense; Virgil represented literature in general, and more particularly the ancient writers who formed the grammar course of scholastic learning, whether verse or prose; Ypocras, or Hippocrates, represented medicine. They are here introduced to illustrate the fact that men of science and learning, as well as warriors and rich men, experience the vicissitudes of fortune.

7534. *Felice*.—Perhaps this name is only introduced for the sake of alliteration.

7536. *Rosamounde*.—I suppose the reference is to “ fair Rosamond.”

7554. Luc. vi. 38.

7567. John, iii. 8.

7572. John, iii. 11.

7582. John, iii. 8.

7600. *thorugh caractes.* It was the popular belief in the Middle-Ages that while the Jews were accusing the woman taken in adultery, Christ wrote with his staff on the ground the sins of the accusers, and that when they perceived this they dropped their accusation in confusion at finding that their own guilt was known. See this point curiously illustrated in Mr. Halliwell's Coventry Mysteries, pp. 220, 221. These are the *characters* alluded to in Piers Ploughman.

7624. Luke, vi. 37.

7701. 1 Cor. iii. 19.

7709. Luke, ii. 15.

7714. Matth. ii. 1.

7721. Luke, ii. 7.

7779. Psalm xxxi. 1.

7795. Luke, vi. 39. The ignorance and inefficiency of the parish priests appears to have become proverbial in the fourteenth and fifteenth centuries. In the latter century a canon of Lilleshul in Shropshire, named John Myrk, or Myrkes, composed an English poem, or rather metrical treatise, on their duties, which he commences by applying to them this same aphorism of our Saviour,—

“ God seyth hymself, as wryten we fynde,
That whenne the blynde ledeth the blynde,
Into the dyche they fallen boo,
For they ne sen whare by to go.
So faren prestes now by dawe,
They beth blynde in Goddes lawe,” etc.

(MS. Cotton. Claud. A. II.)

It had previously been applied in the same manner to the parish priests by the author of a long French poem (apparently written in England in the fourteenth century) entitled *Le Miroir de l'OME* (*Speculum Hominis*), as follows,—

“ Dieus dist, et c'est tout verité,	Ne voient pas le droit sentier,
Qe si l'un voegle soit mené	Dont font les autres forsvoyer,
D'un autre voegle, tresbucher	Qui sont après leur trace alé.
Falt ambedeux en la fossée.	Car fol errant ne puet quider,
C'est un essample comparé	Necil comment nous puet saner,
As fols curetz, qui sanz curer	Qui mesmes est au mort naufré.”

(MS. in the possession of Mr. J. Russell Smith.)

The following picture of the corrupt manners of the parish priests at this time is extracted from a much longer and more minute censure in the same poem,—

“ Des fols curetz anci y a, Qui sur sa cure demourra Non pour curer, mais q'il sa vie Endroit le corps plus easera. Car lors ou il bargaignera Du seculiere marchandie,	Dont sa richesce multeplie ; Ou il se donne à lechcherie, Du quoy son corps delitera ; Ou il se prend à venerie, Qant duist chanter sa letanie, Au bois le goupil huera.”
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7802. Psal. xv. 5. We might be led to suppose that this was the “neck verse” in the time of Piers Ploughman. In later times the text which was given to read to those who claimed the benefit of clergy is said to have been the beginning of Psal. iv. *Miserere mei, &c.*

7840. Eccl. v. 5.

7846. *Trojanus*. See the note on line 6859.

7854. Matth. xvi. 27. *Filius enim hominis venturus est in gloria Patris sui cum angelis suis : et tunc reddet unicuique secundum opera ejus.*

7915. *his flesh is foul flesh*. Yet in spite of the “foulness” of its flesh, the peacock was a very celebrated dish at feasts. For an account of the use made of the peacock in feasts, see Le Grand d’Aussy, *Histoire de la Vie privée des Français*, tom. i. pp. 299—301, and 361. In the Romance of Mahomet, 13th century, it is said of Dives,—

“ Et dou Riche qui tant poon
Englouti et tant bon poisson,
Tante piéche de venison,
Et but bon vin par grant delit, &c.

Roman de Mahomet, l. 301.

7944. *Avynet*. In the 14th and 15th centuries, as any grammar was called a *Donet*, because the treatise of Donatus was the main foundation of them all, so, from Esop and Avienus from whom the materials were taken, any collection of fables was called an *Avionet* or an *Esopet*. The title of one of these collections in a MS. of the Bibl. du Roi at Paris is, *Compilacio Ysopi alata cum Avionetto, cum quibusdam additionibus et moralitatibus*. (Robert, *Fabl. Inéd. Essay*, p. clxv.) Perhaps the re-

ference in the present case is to the fable of the Peacock who complained of his voice, the 39th in the collection which M. Robert calls *Ysope*, in the morality to which are the following lines:—

“ Les riches conteront
Des biens qu'il aront
En ce siecle conquis.
Cil qui petit ara,
De petit contera
Au Roy de paradis.

Qui vit en povreté,
Sans point d'iniquité,
Moult ara grant richesse
Es cieux, en paradis,
O dieux et ses amis
Seront joyeux et aise.”

7961. Whitaker's text reads here:—

“ Thus Porfirie and Plato,
And poetes menye,
Lykneth in here logyk
The leeste fowel oute;
And whether hii be saf other
nat saf

The sothe wot not clergie,
Ne of Sortes ne of Salamon
No scripture can telle,
Wether thei be in helle other
in hevene,
Other Aristotle the wise.”

7961. *Aristotle, the grete clerk.* From the eleventh to the sixteenth centuries the influence of Aristotle's writings in the schools was all powerful. It was considered almost an impiety to go against his authority. He was indeed “ the great clerk.”

7967. *Sortes.* I suppose this is an abbreviated form of the name Socrates. It occurs again in one of the poems printed among the Latin Poetry attributed to Walter Mapes (Camden Society's Publication), which has the following lines:—

“ Adest ei bajulus cui nomen Gnato,
Præcedebat logicum gressu fatigato,
Dorsو ferens sarcinam ventre tensus lato,
Plenam vestro dogmate, o *Sortes et Plato.*”

7987. 1 Peter, iv. 18.

8015. Psalm xxii. 4.

8073. *a maister.* This word was generally used in the scholastic ages in a restricted sense, to signify one who had taken his degrees in the schools, a master of arts.

8103. Luke, x. 7.

8133—8137. These are the indications of different Psalms. Psalm li. begins with the words *Miserere mei, Deus, secundum magnam misericordiam tuam.* The thirty-first Psalm com-

mences with the words, *Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata. Beatus vir*, is the beginning of Psalm i. The fifth verse of Psalm xxxi, contains the words *Diri: Confitebor adversum me iniquitatem meam Domino.*

8141. Psal. xxxi. 6.

8146. Psalm l. 19.

8153. Isaiah, v. 22.

8155. Whitaker's text has :

“ And ete meny sondry metes,
Mortrews and paddynge,
Braun and blod of the goos,
Bacon and collopes.”

The second Trin. Coll. MS. has,

“ And sette many sundry metis,
Mortreux and paddynge,
Braun and blood of gees,
Bacoun and colopis.”

8164. 2 Corinth. xi. 24, 25, 27.

8170, 8177. 2 Cor. xi. 26.

8202. *Mahoun.* Mahoun was the Middle-Age name of Mohammed, and in the popular writers was often taken in the mere sense of an idol or pagan deity.

8204. *justly wombe.* MS. Trin. Coll. 2.

8225. *in a frayel.* Whitaker's text has *in a forel*, which he explains by “ a wicker basket.” The second Trin. Coll. MS. has also in *a forell*. *Forel* is the Low-Latin *forellus*, a bag, sack, or purse: a *frayel* (*fraellum*) was a little wicker basket, such as were used for carrying figs or grapes.

8273. Matth. v. 19.

8292. Psalm xiv. 1.

8368. 1 Joh. iv. 18.

8416. Luke, xix. 8.

8418. Luke, xxi. 1-4.

8444. *Surre.* Syria.

8474. *a mynstrall.* The description of the minstrel given here is very curious. For a sketch of the character of this profession, see Mr. Shaw's “ Dresses and Decorations of the Middle-Ages;” and for more enlarged details of the history of the

craft the reader may consult the Introduction to Percy's *Re- liquies*, and Chappell's *History of National Airs*.

8518. *a pardon with a peis of lead*. The papal bulls, &c. were sealed with lead, instead of wax.

8526. *Marc. xvi. 17, 18.*

8541. *Acts. iii. 6.*

8554. Whitaker's text omits all that follows here to l. 8958 of our text, entering very abruptly upon the subject there treated. Some of the intervening matter had already been inserted in other places in Whitaker's text. See our notes on ll. 2846 and 3030.

8567. *cart ... with breed fro Stratforde*. Stratford-Bow is said to have been famous in old times for the number of bakers, who supplied a great part of the metropolis. Stowe, in his *Survey of London*, p. 159 (who appears to have altered the text of *Piers Ploughman* to suit his own calculation, for all the manuscripts and printed editions I have collated give "twice twenty and ten"), observes, "And because I haue here before spoken of the bread Carts comming from Stratford at the Bow, ye shall vnderstand that of olde time the Bakers of bread at Stratford, were allowed to bring dayly (except the Sabbath and principall Feast) diuorse long Cartes laden with bread, the same being two ounces in the pennie wheate loafe heauier then the penny wheate loafe baked in the Citie, the same to be solde in Cheape, three or foure Carts standing there, betweene Guthe-rans lane, and Fausters lane ende, one cart on Cornehill, by the conduit, and one other in Grasse streete. And I haue reade that in the fourth yere of Edward the second, Richard Reffeham being Maior, a Baker named John of Stratforde, for making Bread lesser than the Assise, was with a foole whode on his head, and loafes of bread about his necke, drawne on a Hurdle through the streets of this Citie: Moreouer in the 44. of Edward the third, John Chichester being Maior of London, I read in the visions of *Pierce Plowman*, a booke so called, as followeth. *There was a careful commune when no Cart came to towne with baked bread from Stratford: the gun beggers weepe, and workemen were agast, a little this will be thought long in the date of our Dирte, in a drie Auerell a thousand and three hundred, twise thirtie and ten, &c.* I reade also in the 20. of Henrie the eight, Sir Iames Spencer being Maior, six Bakers of Stratford were merced in the Guildhall of London, for baking vnder the size

appoyned. These Bakers of Stratford left seruing of this citie, I know not vpon what occasion, about 30 yeares since."

8573. *a drye Aprill.* This is without doubt the dry season placed by Fabyan in the year 1351, which, as he describes it, began with the month of April. The difference of the date arises probably from a different system of computation. Fabian says, " In the sommer of this .xxvii. yeare, it was so drie that it was many yeres after called the drie sommer. For from the latter ende of March, tyll the latter ende of Julye, fell lyde rayne or none, by reason whereof manye inconveniences ensued."

8576. *Whan Chichestre was maire.* According to Fabyan, John Chichester was Mayor only once, in 1368, 1369, which was the period of the "thirde mortalytie." The other authorities seem to agree in giving this as the year of Chichester's mayoralty. He may perhaps have been Mayor more than once. See INTRODUCTION.

8645. Galat. i. 10.

8685. Psalm x. 7.

8707, 8708. The two persons mentioned here (the shoemaker of Southwark and dame Emma of Shoreditch) were probably eminent sorcerers and fortunetellers of the time.

8768—8778. To understand fully this passage, it must be borne in mind that the corn lands were not so universally hedged as at present, and that the portions belonging to different persons were separated only by a narrow furrow, as is still the case in some of the uninclosed lands in Cambridgeshire.

8812. *Brugges.* Bruges was the great mart of continental commerce during the thirteenth, fourteenth, and fifteenth centuries.

8813. *Pruce-lond.*—Prussia, which was then the farthest country in the interior of Europe with which a regular trade was carried on by the English merchants.

8827. Matth. vi. 21.

8858. Luke, vi. 25.

8879. Psalm ci. 7.

8891. *a lady of sorwe.* The old printed edition has *a laye of sorrow.*

8900. Whitaker has no division here, but continues the previous *passus*, and omits many lines and has many variations in what follows.

8903. *I slepe therinne o nyghtes.* This passage is curious, because at the time the poem was written, it was the custom for all classes of society to go to bed quite naked, a practice which is said to have been not entirely laid aside in the sixteenth century. We see constant proofs of this practice in the illuminations of old manuscripts. The following memorial lines are written in the margin of a MS. of the thirteenth century :

Ne be thi winpil nevere so jelu ne so stroutende,
 Ne thi faire tail so long ne so traillende,
 That tu ne schalt at evin al kuttid bilevin,
 And tou schalt to bedde gon so nakid as tou were [borin].
 (MS. Cotton. Cleop. C. VI. fol. 22, r^o.)

In the *Roman de la Violette*, the old nurse expresses her astonishment that her young mistress should retain her chemise when she goes to bed,

“ Et quant elle son lit fait a,
 Sa dame apiele, si se couche
 Nue en chemise en la couche ;
 C'onques en trestoute sa vie
 La biele, blonde, l'escavie,
 Ne volt demostrer sa char nue.
 La vielle en est au lit venue,
 Puis li a dit : ‘ Dame, j'esgart

Une chose, se Dex me gart,
 Dont je sui molt esmervillie,
 C'onques ne vous vi despoillie,
 Et si vous ai .vij. ans gardée ;
 Molt vous ai souvent esgardée
 Que vo chemise ne sachie ! ”
 (Rom. de la Viol. l. 577.)

The lady explains her conduct, by stating that she has a mark on the breast which she had promised that no one should ever see.

8906. Luke, xiv. 20.

8950. *noon herald ne harpour.* Robes and other garments were among the most usual gifts bestowed upon minstrels and heralds by the princes and great barons. See before, ll. 8480, 8481.

8970. Matth. vi. 25, 26.

8999. John, xiv. 13 ; xv. 16. Matth. iv. 4.

9036. Psalm cxliv. 16.

9049. *Sevene slepe.* The legend of the seven sleepers was remarkably popular during the middle ages.

9101. Psalm xxxi. 1.

9177. Psalm lxxv. 6.

9179. Psalm lxxii. 20. Whitaker's *Passus sextus de Dowel* ends with this quotation.

9317. Both in the Vision of Piers Ploughman, and in the Creed, there are frequent expressions of indignation at the extravagant expenditure in painting the windows of the abbeys and churches. It must not be forgotten that a little later the same feeling as that exhibited in these satires led to the destruction of many of the noblest monuments of medieval art.

9344. Mat. xix. 23, 24.

9347. Apocal. xiv. 13.

9352. Matth. v. 3.

9452. Compare the defence of poverty in Chaucer (Cant. T. 6774):

“ Juvenal saith of poverté merily:
 The poore man, whan he goth by the way,
 Beforn the theves he may sing and play.
Poverté is hateful good ; and, as I gesse,
 A ful gret bringer out of besynesse ;
 A gret amender eke of sapience,
 To him that taketh it in patience.
Poverté is this although it seme elenge,
Possession that no wight wol challenge.
 Poverté ful often, whan a man is low,
 Maketh his God and eke himself to know :
 Poverté a spectakel is, as thinketh me,
 Thurgh which he may his veray frendes see.
 And therfore, sire, sin that I you not greve,
 Of my poverté no more me repreve.”

The definition given in Piers Ploughman is taken from the Dialogues of Secundus, where it is thus expressed:—“ Quid est paupertas? Odibile bonum, sanitatis mater, curarum remotio, absque sollicitudine semita, sapientiae reparatrix, negotium sine damno, intractabilis substantia, possessio absque calunnia, incerta fortuna, sine sollicitudine felicitas.” (MS. Reg. 9 A. xiv. fol. 140, v^o.) See also Roger de Hoveden, p. 816, and Vincent de Beauvais, Spec. Hist. lib. x. c. 71.

9510. *the paas of Aultone.* Whitaker has *Haultoun*, and says that this pass is Halton “ in Cheshire, formerly infamous to a proverb as an haunt of robbers.”

9528. *Cantabit, etc.* The author has modified, or the scribes have corrupted, the well known line of Juvenal,

“ *Cantabit vacuus coram latrone viator.*”

9665. These definitions will be found in Isidore, *Etymol.* lib. xl. c. 1, and *Different.* lib. ii. c. 29. They are repeated by Alcuin, *De Anim.* Rat. N. x. p. 149, *Anima est, dum vivificat; dum contemplatur, spiritus est; dum sentit, sensus est; dum sapit, animus est; dum intelligit, mens est; dum discernit, ratio est; dum consentit, voluntas est; dum recordatur, memoria est.*

9708. *Prov. xxv. 27.*

9740. *Epist. ad Rom. xii. 3.*

9751. *the seven synnes.* The seven deadly sins were—pride, anger, envy, sloth, covetousness, gluttony, and lechery. “ Now ben they cleped chieftaines, for as moche as they be chiefe, and of hem springen all other sinnes. The rote of thise sinnes than is pride, the general rote of all harmes. For of this rote springen certain braunches: as, ire, envie, accidie or slouthe, avarice or coveitise, (to commun understanding) glotonie, and lecherie: and eche of thise chief sinnes hath his braunches and his twigges.” Chaucer, *Persones Tale*, p. 40.

9766. *Psal. cxvi. 7; iv. 3.*

9828. *in Latyn.* The monks had collections of comparisons, similitudes, proverbs, &c. to be introduced in their sermons, and even when preaching in English they generally quoted them in Latin. This I suppose to be the meaning of the expression here.

9918. *Matth. xviii. 3.*

9934. *1 Corinth. xiii. 4.*

9946. *1 Corinth. xiii. 12.*

9957. *a tunicle of Tarse.* Tarse was the name given to a kind of silk, said to have been brought from a country of that name on the borders of Cathai. Chaucer, (*Cant. T. l. 2162.*) describing “ the king of Inde,” says—

“ His cote armure was of a cloth of Tars,
Couched with perles, white, and round, and grete.”

Ducange (v. *Tarsicus*) quotes a visitation of the treasury of St. Paul’s, London, in 1295, where there is mention of Tunica et

dalmatica de panno Indico Tarsico Besantato de auro, and of a
Casula de panno Tarsico.

10004. Psal. vi. 7.

10009. Psal. l. 19.

10062. Matth. vi. 16.

10069. *Edmond and Edward.* St. Edmund the martyr, king of East Anglia, and king Edward the Confessor.

10124. Psal. iv. 9.

10159. *Antony and Egidie.* Whitaker has *Antonie and Ersenie*. St. Antony is well known as the father and patron of monks, and for the persecutions he underwent from the devil. St. Giles, or Egidius, is said to have been a Greek, who came to France about the end of the seventh century, and established himself in an hermitage near the mouth of the Rhone, and afterwards in the neighbourhood of Nismes. Arsenius was a noble Roman who, at the end of the fourth century, retired to Egypt to live the life of an anchooret in the desert.

10174. *after an hynde cride.* The monkish biographer of St. Giles relates, that he was for some time nourished with the milk of a hind in the forest, and that a certain prince discovered him in hunting in his woods, by pursuing the hind till it took shelter in St. Giles's hermitage.

10182. *Hudde a brid.* This incident is not found in the common lives of St. Antony.

10187. *Poul.* Paul was a Grecian hermit, who lived in the tenth century in the wilderness of Mount Latrus, and became the founder of one of the monastic establishments there. He was famous for the rigorous severity of his life.

10203. *Marie Maudeleyne.* By Mary Magdalen here is meant probably St. Mary the Egyptian, who lived in the fifth century, and who, after having spent her youth in unbridled debauchery, repented in her twenty-ninth year, and lived during the remainder of her life (forty-seven years) in the wilderness beyond the Jordan, without seeing one human being during that time, and sustained only by the precarious food which she found in the desert.

10239. Whitaker's text here adds a passage relating to To-bias.—

Maria Egyptiaca
 Eet in thyrti wynter
 Bote thre lytel loves,
 And love was her souel. [now,
 Ich can nat rekene hem ryght
 Ne reherce here names,
 That lyveden thus for oure
 Meny longe yeres, [Lordes love
 Whitoute borwyng other beg-
 Other the boke lyeth; [gyng,
 And woneden in wildernesse
 Among wilde bestes;
 Ac dorst no beste byten hem
 By daye ne by nyghte,
 Bote myldeliche whan thei
 Maden louh chere, [metten
 And feyrye byfore tho men
 Fauhnede whith the tayles.
 Ac bestes brouhte hem no mete,
 Bote onliche the fouweles;
 In tokenyng that trywe man
 Alle tymes sholde
 Fynde honeste men in holy men
 And other ryghtful peopple.
 For wolde never feithfulgoud
 That freres and monkes token
 Lyfloe of luther wynnynge
 In al here lyf tyme;
 As wytnesseth holy writh
 What Thobie deyde
 To is wif, whan he was blynde,
 Herde a lambe blete,—
 'A! wyf, be war,' quath he,

' What ye have here yane.
 ' Lord leyve,' quath the lede,
 ' No stole thyng be here!'
Videte ne furtum sit. Et alibi,
Melius est mori quam male
vivere.
 This is no more to mene,
 Bote men of holy churche
 Sholde receyve ryght nauh
 Bot that ryght wolde,
 And refuse reverences
 And raveneres offrynges;
 Thenne wolde lordes and ladies
 Be loth to agulte,
 And to take of here tenuants
 More than treuthe wolde;
 And marchauns merciable
 wolde be,
 And men of lawe bothe.
 Wold religeouse refuse
 Raveneres almesse,
 Then Grace sholde growe yut
 And grene leved were,
 And Charité, that child is now,
 Sholde chaufen of hem self,
 And comfortye all crystene,
 Wold holy churche amende.
 Job the parfit patriarch
 This proverbe wrot and tauhte,
 To makye a man loyve mesure,
 That monkes beeth and freres.
Nunquam dieit Job, rugiet ona-
ger, etc."

Throughout this part of the poem Whitaker's text differs very much in words and phraseology from the one now printed, but it would take up too much space to point out all these variations.

10247. Job, vi. 5.

10270. 2 Corinth. ix. 9.

10303. These sentences appear to be quotations from the fathers of the Latin church.

10322. *lusheburwes*. A sort of base coin, or rather perhaps a coin that was much adulterated, common in the middle of the fourteenth century. Chaucer (C.T. 13065) uses the word in a very expressive passage:—

“ This maketh that our wives wol assaye
Religious folk, for they moun better paye
Of Venus payementes than mowen we:
God wote! no *lusheburghes* payen ye.”

Tyrwhitt quotes the Stat. 25 Ed. III. c. 2, where this coin is spoken of as “ la monois appellé *Lucynbourg*.” Skinner conjectured (for it is but a conjecture) that it received its name from having been first imported from Luxemburg.

10368. *Grammer, the ground of al*. In the scholastic learning of the Middle-Ages, grammar was considered as the first of the seven sciences and the foundation stone of all the rest. See my *Essay on Anglo-Saxon Literature*, introductory to vol. i. of the *Biographia Britannica Literaria*, p. 72. The importance of grammar is thus stated in the *Image du Monde* of Gautier de Metz (thirteenth century),—

<p>“ Li primeraine des vij. ars, Dont or n'est pas seuls li quars, A ichest tans, chou est gramaire, Sans laquelle nus ne vaut gaire Qui à clergie veut apprendre: Car petit puet sans li entendre. Gramaires si est fondemens De clergie et coumenchemens; Cou est li porte de science,</p>	<p>Par cui on vient à sapience, De lectres en gramaire escole Qui ensegne et forme parole, Soit en Latin ou en Roumans, Ou en tous langages palans; Qui bien saroit toute gramaire, Toute parole saroit faire. Par parole fist Dius le monde, Et sentence est parole monde.”</p>
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10398. *Corpus Christi feeste*. Corpus Christi Day was a high festival of the church of Rome, held annually on the Thursday after Trinity Sunday, in memory, as was said, of the miraculous confirmation of transubstantiation under Pope Urban IV.

10418. *This Makometh*. This account of Mohammed was the one most popularly current in the Middle-Ages. According to Hildebert, who wrote a life of the pseudo-prophet in Latin verse in the twelfth century, Mohammed was a Christian, skilled in magical arts, who, on the death of the patriarch of Jerusalem, aspired to succeed him:—

“ *Nam male devotus quidam baptismate lotus,
Plenus perfidia vixit in ecclesia.* ”

“ *Nam cum transisset Pater illius urbis, et isset
In cœlum subito corpore disposito,
Tunc exaltari magus hic et pontificari
Affectans avide; se tamen hæc pavide
Dixit facturum, nisi sciret non nocturum
Si præsul fiat, cum Deus hoc cupiat.* ”

His intrigues being discovered, the emperor drives him away, and in revenge he goes and founds a new sect. The story of the pigeon (which is not in Hildebert) is found in Vincent of Beauvais, *Spec. Hist. lib. xxiii. c. 40.* This story is said to be founded in truth. Neither of them are found in the *Roman de Mahomet* (by Alexander du Pont), written in the thirteenth century, and edited by MM. Reinaud and Michel, Paris, 1831, 8vo. a work which contains much information concerning the Christian notions relative to Mohammed in the Middle-Ages.

10478. *John, xvi. 24.*

10481, 10486. *Matth. v. 13.*

10499. *Ellevene holy men.* The eleven apostles who remained after the apostasy of Judas and the crucifixion of their Lord.

10550. *Nefesauntz y-bake.* The pheasant was formerly held in the same honour as the peacock (see before the note on l. 7915), and was served at table in the same manner. It was considered one of the most precious dishes. See *Le Grand d'Aussy, Hist. de la Vie privée des François, ii. 19.* The *Miroir de l'OME* (MS. in the possession of Mr. Russell Smith) says (punning) of the luxurious prelates of the fourteenth century, —

“ *Pour le pheasant et le bon vin
Le bien-faisant et le divin
L'evesque laist à nonchalure;
Si quiet la coupe et crusequin,
Ainz que la culpe du cristin
Pour corriger et mettre en cure.* ”

10553. *Matth. xxii. 4.*

10581. *Mark, xvi. 15.*

10585. *So manye prelates.* 10699. *that huppe aboute in Engeland.* The pope appointed many titular bishops of foreign sees in which, from the nature of circumstances, they could not

possibly reside, and who therefore were a burthen upon the church. Some of these prelates appear to have resorted to England, and to have exercised the episcopal functions, consecrating churches, &c. The church of Elsfield, in Oxfordshire, was consecrated by a foreign bishop. (See Kennett's *Parochial Antiquities*.)

10593. John, x. 11.

10599. Matth. xx. 4, 7.

10606. Matth. vii. 7.

10617. Galat. vi. 14.

10632. *That roode thei honoure.* A cross was the common mark on the reverse of our English money at this period, and for a long time previous to it. The point of satirical wit in this passage of *Piers Ploughman* appears to be taken from the old Latin rhymes of the beginning of the thirteenth century. See the curious poem *De Cruce Denarii*, in *Walter Mapes*, p. 223. Another poem in the same volume (p. 38), speaks thus of the court of Rome :—

“ *Nummis in hac curia non est qui non vacet;*
Cruz placet, rotunditas, et albedo placet.”

10649. Luke, i. 52.

10695—10699. Instead of these lines, Whitaker's text has the following :—

“ And bereth name of Nepta-
 lym,
 Of Nynyve and Damaske.
 For when the holy kyng of
 hevene
 Sende hus sone to eerthe,
 Meny myracles he wroughte,
 Man for to turne,
 In ensample that men sholde
 See by sad reyson
 That men myghte nat be savede
 Bote thorw mercy and grace,
 And thorw penaunce and pas-
 And parfyght byleyve ; [sioun,
 And bycam a man of a mayde,
 And *metropolitanus*,
 And baptisede an busshoppede

Whit the blode of hus herte,
 Alle that wilnede other wolde
 Whit inwhight byleyve hit.
 Meny saint sitthe
 Suffrede deth alsoo,
 For to enferme the faithe
 Ful wyde where deyden,
 In Inde and in Alisaundrie,
 In Ermanye, in Spayne ;
 An fro myabyleve
 Meny man turnede.
 In savacion of mannys saule
 Seynt Thomas of Cauntelbury
 Among unkynde Cristene
 In holy churche was sleye,
 And alle holy churche
 Honourede for that deyinge :

He is a forbusur to alle bus-	That of Sutrye bereth name,
shopes,	And nat in Engelounde to huppe
And a bryghthe myrour,	aboute,
And sovereynliche to alle suche	And halewen men auters.

In the remainder of this *passus*, Whitaker's text differs much from the one I have printed, but in such a manner that to give here the variations it would be necessary to reprint the whole. In the remainder of the poem, the variations are not great or important, being only such as we always find in different copies of poems which enjoyed considerable popularity.

10716. *Isai.* iii. 7.

10721. *Malach.* iii. 10.

10733. *Luke,* x. 27. *Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omni mente tua, et proximum tuum sicut teipsum.*

10755. *John,* xi. 43.

10787. *littum and littum*, by little and little, gradually. It is the pure Anglo-Saxon phrase. In the Anglo-Saxon version of *Genesis*, xl. 10, the Latin *paulatim* is rendered by *lytum and lytum*.

10844. *Psal.* xxxvi. 24.

10891. *Matth.* xii. 32.

11000. *Luke,* i. 38.

11023. *Matth.* ix. 12. *Mark,* ii. 17. *Luke,* v. 31.

11033. *Matth.* xxvi. 37.

11044. *Matth.* xi. 18.

11074. *Matth.* xxi. 13.

11121. *Matth.* xviii. 7.

11238. *Matth.* xxvii. 46, and *Mark*, xv. 34.

11299. *Rom.* iv. 13.

11322. *John,* i. 29 and 36.

11396. *Matth.* v. 40.

11670. *Cant.* xii. 32.

11708. *tu fabricator omnium.* This was one of the hymns of the catholic church.

11866. *Luke,* xiii. 27.

11883. *1 Corinth.* xiii. 1.

11894. *Matth.* vii. 21.

11930. *no.* An error of the press, for *no.*

12018. *Thre thynges.* This proverb is frequently quoted by

the satirical and facetious writers of the Middle-Ages. Thus in Chaucer (C. T. 5860),—

“ Thou sayst, that dropping houses, and eke smoke,
And chiding wives, maken men to flee
Out of hir owen hous.”

In the poem entitled, *Golias de Conjuge non ducenda*, in *Walter Mapes*, p. 83, the proverb is alluded to in the following words,—

“ Fumus, et mulier, et stillicidia,
Expellunt hominem a domo propria.”

There was an old French proverbial distich to the same effect,—

“ Fumée, pluye, et femme sans raison,
Chassent l’homme de sa maison.”

12040. 2 Corinth. xii. 19.

12097. to be dubbed. These and the following lines contain a continued allusion to the ceremonies of knighthood and tournaments.

12106. Psal. cxvii. 26.

12211. Matth. xxvii. 54.

12232, 12244. *Longeus . . . this blynde bacheler*. This alludes to one of the many legends which the monks engrafted upon the scripture history. Longeus is said to have been the name of the soldier who pierced the side of Christ with his spear; and it is pretended that he was previously blind from his birth, but that the blood of the Saviour ran down his spear, and a drop of it touching his eye, he was instantly restored to sight, by which miracle he was converted. See, in illustration of this subject, *Halliwell's Coventry Mysteries*, p. 334; *The Towneley Mysteries*, p. 321; *Jubinal, Mystères inédits du quinzième Siècle*, tom. ii. pp. 254—257; &c.

12319, 12418, 12420. *Mercy and Truthe . . . Pees . . . Right-wisnesse*. Lydgate seems to have had this passage in his mind, when he described the four sisters in the following lines at the commencement of one of his poems (MS. Harl. 2255, fol. 21),—

“ Mercy and Trouthe mette on an hih mounteyn
Briht as the sonne with his beemys cleer,
Pees and Justicia walkyng on the pleyn,
And with foure sastryns, moost goodly of ther cheer,

List nat departe nor severe in no maneer,
 Of oonaccoord by vertuous encrees,
 Joyned in charité, pryncessis moost enteer,
 Mercy and Trouthe, Rihtwisnease and Pees."

12361. *a tale of Waltrot.* This name, like Wade in Chaucer, appears to have been that of a hero of romances and tales, or a personage belonging to the popular superstitions. Perhaps it may be connected with the old German *Waltschrut* (*satyrus, pilosus*). See Grimm, *Deutsche Mythologie*, p. 270.

12438. *Psal. xxix. 6.*

12566. *Matth. xiv. 28.*

12601. *Psal. xxiii. 7, 9.*

12599. *a spirit speketh to helle.* The picture of the "Harrowing of Hell," which here follows, bears a striking resemblance to the analogous scene in the old Mysteries, particularly that edited by Mr. Halliwell under this title, 8vo. 1840. Compare the play on the same subject in the Towneley Mysteries, p. 244.

12644, 12668, 12676. *sevene hundred wynter . . . thritty wynter . . . two and thritty wynter.* Our Anglo-Saxon forefathers always counted duration of time by *winters* and *nights*: for so many years, they said so many winters, and so many nights for so many days. This form continued long in popular usage, and still remains in our words *fortnight* and *se'night*.

12663. *Gobelyn.* Goblin is a name still applied to a devil. It belongs properly to a being of the old Teutonic popular mythology, a hob-goblin, the "lubber-fiend" of the poet, and seems to be identical with the German *kobold*. (See Grimm, *Deutsche Mythologie*, p. 286.) *Gobelin* occurs as the name of one of the shepherds in the *Mystery of the Nativity*, printed by M. Jubinal in his *Mystères inédit*, vol. ii. p. 71. It occurs as the name of a devil in a song of the commencement of the fourteenth century, *Political Songs*, p. 238,—

" Sathanas huere syre,
 Seyde on is sawe,
 Gobelyn made is gerner
 Of gromene mawe,"

12679. *to warne Pilates wif.* This is an allusion to a popular legend prevalent at this time that the devil wished to hinder Christ's crucifixion, and that he appeared to Pilate's wife in

a dream and caused her to beseech her husband not to condemn the Saviour. It was founded on the passage in Matthew, xxvii. 19. *Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens: Nihil tibi et justo illi: multa enim passa sum bodie per visum propter eum.* The most complete illustration of the passage of Piers Ploughman will be found in Halliwell's Coventry Mysteries, p. 308, "Pilate's Wife's Dream."

12691. *And now I se wher a soule | Cometh hideward seil-lynges, | With glorie, &c.* With this beautiful passage may be compared a very similar one in the Samson Agonistes of Milton:—

" But who is this, what thing of sea or land?
 Female of sex it seems,
 That so bedeck'd, ornate and gay,
Comes this way sailing
 Like a stately ship
 Of Tarsus, bound for th' isles
 Of Javan or Gadire,
 With all her bravery on, and tackle trim."

12759. Matth. v. 38.

12781. Matth. v. 17.

12805. Psal. vii. 16.

12840. Psal. l. 6.

12876. 2 Corinth. xii. 4.

12886. Psal. cxlii. 2.

12896. *Astroth.* This name, as given to one of the devils, occurs in a curious list of actors in the Miracle Play of St. Martin, given by M. Jubinal, in the preface to his *Mystères inédits*, vol. ii. p. ix. It is similarly used in the Miracle Play of the Martyrdom of St. Peter and St. Paul, Jubinal, ib. vol. i. p. 69. In one of the Towneley Mysteries (p. 246), this name is likewise given to one of the devils,—

" Calle up *Astarot* and *Anaballe*,
 To gyf us counselle in this case."

12937. Psal. lxxxiv. 11.

12942. Psal. cxxxii. 1.

13222. 1 Sam. xviii. 7.

13274. Luke, xxiv. 46.

13317. John, xx. 29.

13375. *Veni creator spiritus.* The first line of the hymn at vespers, on the feast of Pentecost.

13412. 1 Corinth. xii. 4.

13550. Cato, Distich. 14. lib. ii.—

“ *Esto forti animo cum sis damnatus inique;
Nemo diu gaudet qui judice vincit iniquo.* ”

13789. *I knew nevere cardynal.* The contributions levied upon the clergy for the support of the pope's messengers and agents was a frequent subject of complaint in the thirteenth and fourteenth centuries.

13807. *At Avynone among the Jewes.* In the Middle-Ages there was a large congregation of Jews at Avignon, as in most of the principal cities in the south of France. In the civil dissensions which disturbed Italy during this century, the pope was frequently obliged to take shelter at Avignon and other places within the French territory.

13825. Math. v. 45.

13855. Rom. xii. 19; Hebr. x. 30.

14142. *Kynde cessede.* The lines which follow contain an allusion to the dissipation of manners which followed the pestilence.

14191, 14196. *Westmynstre Halle . . . the Arches.* The Law Courts have been held at Westminster from the earliest Anglo-Norman times, it being the king's chief palace. The court of the arches was a very ancient consistory court of the archbishop of Canterbury, held at Bow Church in London, which was called St. Mary de Arcubus or St. Mary le Bow, from the circumstance of its having been built on arches.

14211. *leet daggen hise clothes.* An account of the mode in which the rich fashionable robes of the dandies of the fourteenth century were dagged, or cut in slits at the edges and borders, will be found in any work on costume: it is frequently represented in the contemporary illuminations in manuscripts. Chaucer, in the “ *Persones Tale*,” when treating of pride and of the “ *superfluitee* of clothing,” speaks of “ *the costlewe furring in hir gounes, so moche pouansioning of chesel to maken holes, so moche dagging of sheres,* ” &c. And again, “ *if so be that they wolden yeve swiche pouanson and dagged clothing to the povre peple, it is not convenient to were for hir estate,* ” &c. In the Alliterative Poem on the Deposition of Richard II.

(printed for the Camden Society), p. 21, the clergy is blamed for not preaching against the new fashions in dress,—

“ Ffor wolde they blame the burnes
That broughte newe gysis,
And dryve out the dagges
And all the Duche cotis.”

Whitaker gives the following singular explanation of this passage—“ *Let dagges hys clothes*, probably, let them fall to the ground, or divested himself of them; for warriors are ‘ succinct’ for battle as well as ‘ for speed !’ ”

14367. *of the Marche of Walye*. Whitaker’s text reads, *of the March of Yrelonds*. The clergy of the Welsh border appear, from allusions in other works, to have been proverbial for their ignorance and irregularity of life.

144S8. *Psal. cxlii. 4.*

14444. *wage menne to warre*. This is a curious account of the composition of an army in the fourteenth century.

14482. *Exod. xx. 17.*

14615, 14617. *this lymytour . . . he salvede so oure wommen*. The whole of this passage, taken with what precedes, is an amusing satire upon the limitour. Compare the description of the limitour given by Chaucer in the *Canterbury Tales*, ll. 208—271, who alludes to his kindness for the women. The limitour was a friar licensed to visit and beg within certain limits. His pertinacity and inquisitiveness in visiting, alluded to in the name given him in *Piers Ploughman* (*Sir Penetransdomos*), is admirably satirized by Chaucer, in the opening of the “ *Wif of Bathes Tale*:” —

“ In olde dayes of the king Artour,
Of which that Bretons speken gret honour,
All was this lond fulfilled of faerie;
The elf-quene, with hire joly compaignie,
Danced ful oft in many a grene mede.
This was the old opinion as I ređe;
I speke of many hundred yeres ago;
But now can no man see non elves mo,
For now the grete charitee and prayeres
Of limitoures and other holy freres,
That serchen every land and every streme,
As thikke as motes in the sonne-beme,

Blissing halles, chambres, kichenes, and boires,
Citees and burghes, castles highe, and toures,
Thropes and bernes, shewenes and dairies,
This maketh that ther ben no faeries:
For ther as wont to walken was an elf,
Ther walketh now the limitour himself,
In undermeles and in morweninges,
And sayth his matines and his holy thinges,
As he goth in his limitatioun."

NOTES TO THE CREED.

65. *a Minoure.* These were the Gray or Franciscan Friars, founded at the beginning of the thirteenth century by St. Francis of Assise. They are supposed to have come to England in 1224, when they settled first at Canterbury, and afterwards at London.

75. *a Carm.* 95. *Maries men.* The Carmelites, or White Friars, pretended to be of great antiquity, and were originally established at Mount Carmel, from whence they were driven by the Saracens about the year 1238. They were brought into England in 1244, and settled first at Alnwick in Northumberland, and at Ailesford in Kent.

About the date (or a little before) of our poem, the Carmelites appear to have been very active in asserting in a boasting manner the superiority of their order over the others. An anecdote told by Fuller (*History of Cambridge*, p. 113) under the year 1371, affords a curious illustration. "John Stokes, a Dominican, born at Sudbury, in Suffolk, but studying in Cambridge, as champion of his order, fell foul on the Carmelites, chiefly for calling themselves 'The brothers of the Blessed Virgin,' and then by consequence all knew whose uncles they pretend themselves. He put them to prove their pedigree by Scripture, how the kindred came in. In brief, Bale saith, 'he left red notes in the white coats of the Carmelites,' he so belaboured them with his lashing language. But John Hornby a Carmelite (born at Boston in Lincolnshire) undertook him, called by Bale *Corvatus*, by others *Hornet-bee*, so stinging his

stile. He proved the brotherhood of his order to the Virgin Mary by visions, allowed true by the infallible popes, so that no good Christian durst deny it."

130. *Freres of the Pye.* The Fratres de Pica, or Friars of the Pye, are said to have received their name from the circumstance of their wearing their outer garment black and white like a magpie. Very little is known of their history. They are said to have had but one house in England.

143. *Robartes men.* See before the notes on the Vision, ll. 88 and 3410.

155. *miracles of mydwyves.* The monks had many relics and superstitious practices to preserve and aid women in child-birth. One of the commissioners for the suppression of the monasteries mentions among the relics of a house he had visited, " Mare Magdalena girdell, and yt is wrappyde and coveride with white, sent also with gret reverence to women traveling: " he had previously spoken of " oure Lades gyrdell of Bruton, rede silke, wiche is a solemne reliquie sent to women travelyng wiche shall not miscarie in partu." (MS. Cotton. Cleop. E. iv. fol. 249.) See the account of a gem, which had a similar virtue, in Matthew Paris's History of the Abbots of St. Albans.

180. *tho lede.* An error of the press for *tholede*.

305. *the Prechours.* The Black Friars, or Dominicans, were founded by St. Dominic, a Spanish monk of the end of the eleventh century. They were called Friars Preachers, because their chief duty was to preach and convert heretics. They came into England in 1221, and had their first house in Oxford.

327. *posternes in privité.* These private posterns are frequently alluded to in the reports of the Commissioners for the Dissolution of the Monasteries in the reign of Henry VIII. One of them, speaking of the abbey of Langden, says, " Wheras immediatly descencyng fro my horse, I sent Bartlett your servant, with all my servantes to circumcept the abbay and surely to kepe all bake dorres and startyng hoilles, and I myself went alone to the abbottes logeyng joyning upon the feldes and wode, evyn lyke a cony clapper full of startyng hoilles." (MS. Cotton. Cleop. E. iv. fol. 127.) Another commissioner (MS. Cotton Cleop. E. iv. fol. 35), in a letter concerning the monks of the Charter-house in London, says, " These charterhouse monkes wolde be callyde solytary, but to the cloyster dore ther

be above xxiiij. keys in the handes of xxiiij. persons, and hit is lyke my letters, unprofytal tayles and tydinges and sumtyme perverse concell commythe and goythe by reason therof. Also to the battrey dore ther be xij sundrye keys in xij [mens] handes, wherin symythe to be small husbandrye."

351. *merkes of merchauntes.* Their cyphers or badges painted in the windows. For examples, see the note in Warton's History of English Poetry, vol. ii. p. 98, last edit.

481. *euelles*, probably for *evel-les*, i. e. without evil.

534. *the Austyns.* The Austin Friars, or Friars Eremites of the order of St. Augustine, came into England about the year 1250. Before the end of the fourteenth century they possessed a great number of houses in this island.

566. *the fourre ordres.* The four principal orders of Mendicant Friars.

721. *harkne at Herdforthe.* This appears to be an allusion to some event which had recently occurred among the Franciscans at Hertford, or at Hereford: if the latter, perhaps they had been active in the persecution of Walter Brut. See below, l. 1309.

745. *than ther lefte in Lucifer.* Than there existed in Lucifer, before his fall. See before, the note on l. 681, of the Vision.

771. *couuen.* Probably an error of the old printed edition for *connen*.

869. *lath*: perhaps an error of the printer of the first edition for *lay*.

911. *Math.* vii. 15.

911. *werwolves.* People who had the power of turning themselves into, or were turned into, wolves. This fearful superstition, which is very ancient, was extremely prevalent in the Middle-Ages. In French they were called *Loup-garous*. The history of a personage of this kind forms the subject of the *Lai de Bisclaveret*, by Marie de France. Sir Frederick Madden has published a very remarkable early English metrical romance on the subject of "William and the Werwolf." See on this superstition Grimm's Deutsche Mythologie, pp. 620—622.

954. *Golias.* There is perhaps here an allusion to the famous satire on the Monkish orders entitled *Apocalypse Goliae*, printed among the poems of Walter Mapes.

967. *the kynrede of Caym.* In the popular belief of the Middle-Ages, hob-goblins and evil spirits (which haunted the wilds and

the waters) literally, and bad men figuratively, were represented as being descended from the first murderer, Cain. In Old-English poetry, *Caymes kyn* is a common epithet for very wicked people. In the Anglo-Saxon romance of *Beowulf*, the Grendel is said to be of "Cain's kin."

1051. *wytnes on Wyclif*. In the persecutions to which Wycliffe was subjected for his opinions in 1382, his most violent opponents were the Mendicants. He died in 1384, quietly at his living of Lutterworth.

1189. *a lymytour*. See before, the note on l. 14615 of the Vision.

1178. *stumblen in tales*. An allusion to the idle and superstitious tales with which the monks filled their sermons, in place of simple and sound doctrine.

1309. *Water Brut*. Walter Brut (or Bright) was a native of Herefordshire, and was prosecuted by the Bishop of Hereford for heresy in 1393. A long account of his defence will be found in Foxe's *Acts and Monuments*.

1401. *Hildegere*. I suppose this refers to St. Hildegardis, a nun who flourished in the middle of the twelfth century, and who was celebrated among the Roman Catholics as a prophetess. Her prophecies are not uncommon in manuscripts, and they have been printed. Those which relate to the future corruptions in the monkish orders are given in Foxe's *Acts and Monuments*, book vi., and in other works.



G L O S S A R Y.

[The figures in the following Glossary refer to the *page* of the text. Words preceded by a †, occur only in the *CREED*. A. S. and A. N. distinguish the two different languages of which our own is composed, Anglo-Saxon and Anglo-Norman.]

A.

a, prefixed to verbs of Anglo-Saxon origin, has sometimes a negative, sometimes an intensative power: before nouns and adjectives it represents *on* and *at*, as, a-brood, a-fore, (æt-foran,) a-rowe, (i. e. *on a row*,) a-loft, (i. e. *on high*,) &c. In words of Anglo-Norman origin, it answers to the prepositions, *a*, *ab*, *ad*, of the original Latin words.
a (A. N.) 355, *ah!* (an interjection)
abidynge (A. S.) 413, *patient*
abiggen (A. S.) 35, 127, abien, 58, abugge, 122, aby, 164, abyen, 393, *to make amends for, to atone for.* pret. s. aboughte, 168, 190, 231, 268. part. past. abought, 392
abite (A. S.) 331, *to bite, nip*

a-blende (A. S.) 377, a-blynden, *to blind, dazzle.* pret. s. a-blente, 388
abosten (A. N.) 126, *to assault*
abouten, aboute (A. S.) *about*
a-brood, (A. S.) *abroad*
ac, (A. S.) *but, and*
a-cale, (A. S.) 393, *cold.* It occurs in the *Romance of the Seven Sages* (Weber, p. 59.)
That night he sat welsore a-kale,
And his wif lai warme a-bedde.
accidie, (A. N.) 99, *sloth, a fit of slothfulness*
acombren, (A. N.) *to embarrass, bring into trouble*
acorden (A. N.) *to agree, accord*
acorse, acurser (A. S.) 375, *to curse.* acorsed, 375, *accursed*
acoupen (A. N.) 272, *to blame, accuse.* (for acouplen)
a-drad (A. S.) 397, *afraid*
a-drenchen (A. S.) 198, *to drown*
afaiten, 291, affaiten 9, 81, 119, (A. N.) *to tame*

a-feren (A. s.) 395, 435, to frighten, drive away. a-fered, 376, afraid, terrified
 affraynen (A. s.) 347, to ask, question, interrogate
 afore (A. s.) before
 aforthe (A. s.) 129, to afford
 afromnte (A. N.) to encounter, attack, accost rudely. pret. s. afromuted, 425
 a-fyngred (A. s.) 133, 176, 283, 403, a-hungred, hungry
 a-furst (A. s.) 176, 283, a-thirst, thirsty. The two forms, *a-fyngred* and *a-furst*, appear to be characteristic of the dialect of the counties which lay on the Welsh border. They occur once or twice in MS. Harl. 2253, which, in my Specimens of Lyric Poetry, I have shown to have been written in Herefordshire. They also occur in several other manuscripts which may probably be traced to that part of England. In the Romance of Horn, in the MS. just mentioned, we have the lines,—

“ Horn set at grounde,
 Him thowte he wes y-bounde,
 He seide, Quene, so hende,
 To me hydeward thou wende,
 Thou shench us with the vurste,
 The beggares bueth *a-furste*.”
 i. e. the beggars are thirsty. Whitaker gives a very remarkable translation of *a-furst* and *a-fyngred*, i. e. frost-bitten, and with aching fingers. Ritson has no less inaccurate

rately explained *a-furste* in the Romance of Horn, by at first: the Cambridge MS. of this Romance, earlier and better than the MS. Harl., reads,—

“ Thu gef us with the furste,
 The beggeres beoth of *thurste*.”
 ayein (A. s.) again, in return for. ayeins, against, towards
 a-gulte (A. s.) 273, 313, 318, 365, to fail in duty towards any one, offend, sin against
 aielis (A. N.) 314, forefathers
 + aische (A. s.) 471, fearfully.

The Anglo-Saxon *egesice* aken (A. s.) to ache. pret. pl. oke, 359

al (A. s.) all. pl. alle, gen. pl. alre, aller. oure aller fader, 342, the father of us all. your aller heed, 424, head of you all
 a-leggen (A. N.) 207, to alledge
 a-liry (A. s.) 124, cross-legged (?) alkenamye (A. N.) 186, alchemy allowen (A. N.) 294, to allow, approve

a-loft (A. s.) 378, on high
 almarie (A. N.) 288, a cupboard
 almesse (A. s.) alms
 a-lough, a-logh (A. s.) 241, 242, below

+ aolute (A. s.) 495, to salute
 als (A. s.) also
 a-maistren, a-maistryen (A. N.) to overcome, be master of
 amenden (A. N.) to make amends for
 amercy (A. N.) to amercs
 amortisen (A. N.) 314, to amortize, to give property in mortmain

ampulle (A. N.) 109, *a small vessel containing holy water or oil*
 an (A. S.) 2, *on*
 anres (A. S.) 3, 308, *anachorites, monks who live in solitude.* It is applied to nuns, in the early English Rule of Nuns. See Reliquiae Antiquae, vol. ii. p. 1
 and (A. S.) the conjunction, is frequently used in the sense of *if.* and men crye, 362, *if men cry*
 aniente (A. N.) 365, *to destroy, annihilate, reduce to nothing*
 anoon (A. S.) *anon*
 anoy (A. N.) *annoyance*
 † anuel (A. N.) 475, *an annuity* (?) perhaps it should be, anuel, *a ring*
 apayen (A. N.) 123, *to satisfy, to please*
 apeiren (A. N.) 8, 111, 125, 127, 141, *to lessen, diminish, impair*
 apertli (A. N.) *openly*
 appenden, apenden (A. N.) 17, *to belong, appertain to*
 appospen (A. N.) 18, 43, 252, 318, *to raise questions, to object*
 arate (A. S.) 208, 283, *to rate, scold, correct* (the A. S. aretan?)
 arayen (A. N.) *to array*
 arere (A. N.) *backwards, back*
 arwe, pl. arewes (A. S.) 432, *an arrow*
 arst (A. S.) 287, *first, erst*
 ascapen (A. N.) *escape*
 askes (A. S.) *ashes*
 asondry (A. S.) 358, *separated*
 aspare (A. N.) 303, *to spare*
 aspien (A. N.) *to espy. part. s. aspied*, 350

assaien, assaie (A. N.) 334, 336, *to assay, try*
 assetz (A. N.) 362, *assets, sufficient to pay the debts or legacies of a testator.* A law term
 assoille (A. N.) 57, 188, 407, 419, *to assoil, absolve, to explain or solve*
 astronomien (Lat.) *an astronomer*
 a-thynken (A. S.) 374, *to repent*
 attachen (A. N.) 40, *attach, indite*
 atte (A. S.) *at the. atte niale*, 124, *at the ale, a corruption of the Saxon, æt þan ale*
 attre (A. S.) 243, *poison, venom*
 a-tweyne (A. S.) *in two*
 aught (A. S.) *something, anything, everything*
 auncer (A. N.) 90, *a small vessel or cup.* The word appears to have been introduced from the French language. In Low-Latin it is called *anceria.* See Ducange, s. v. who quotes from a charter of the date 1320 the words, *Una cum cuppis, anceriis, tonis, et aliis utensilibus.*
 autren (A. N.) *to venture, adventure. pret. s. autredre*, 382, *auntrid, 435*
 auter, pl. auteres (A. N.) *altar*
 avarouser (A. N.) *more avaricious*
 aventrous (A. N.) 370, *adventurers, adventurous persons*
 aventure (A. N.) *an adventure, an accident. an aventure, 47, by adventure, by chance*
 avoutrye (A. N.) *adultery*
 avowen (A. N.) *to make a vow*
 avowes (A. N.) *vows, promises*

awaiten (A. N.) 346, *to watch, wait.* a-wayte, 193, *to see or discover by watching*
 awaken (A. S.) *to awake.* pret. s. awaked, 396, awakned, 424, a-wook, 147. part. past. awaked, 425
 awreken (A. S.) *to avenge, revenge.* part. pas. a-wroke, 129
 † awyrien (A. S.) 490, *to curse, execrate*
 axen (A. S.) 71, *to ask.* pret. s. asked, 81
 ay (A. S.) *ever, always*

B.

bakstere (A. S.) 14, 47, *a woman who bakes*
 bale (A. S.) 70, 209, 381, 371 (?), *evil, mischief, punishment*
 † bale (A. S.) 490, *a bon-fire (rogue)*
 baleis (A. N.) 184, 229, *a rod*
 baleisen (A. N.) 87, *to beat with a rod*
 balled (A. S.) 436, *bald.* balled reson, 176, *a bald reason, a bare argument*
 ballok-knyf (A. S.) 302, *a knife hung from the girdle*
 bannen, banne (A. N.) 18, 143, 167, 310, *to ban, curse, banish.* pret. s. banned, 173
 banyer (A. N.) 321, *a banner-bearer, standard-bearer*
 barn (A. S.) 353, *a child*
 baselarde (A. N.) 61, 302, *a kind of large dagger, carried in the girdle*
 batauntliche (A. N.) 286, *hastily.* Cotgrave gives the phrase, il

arriva tout batant, *he cometh hastily*
 baude (A. S.) *a bawd*
 baudy (A. N.) 88, *dirty, applied to garments.* Thus in Chaucer, Cant. T. l. 16102,— “ His overest sloppre it is not worth a mite As in effect to him, so mote I go. It is al *baudy* and *to-tore* also.” baw (A. S.) 210, 419, *an interjection of contempt.* Whitaker says that the word is still used in Lancashire, and that “ the verb means *alvum levare*” bayard (A. N.) 72, a term for a horse. It means properly a *bay-horse*
 beau-peere (A. N.) 383. “ Beau-pere, titre que l'on donneoit aux religieux.” *Roquef.*
 beche (A. S.) *a beech-tree*
 bede, pl. bedes (A. S.) *prayer.* Our modern word *bedes* is derived from this word, because it was by such articles, hung on a cord, that our forefathers reckoned the number of their prayers
 bedeman (A. S.) 45, *a person who prays for another*
 † been (A. S.) 493, *bees*
 beigh (A. S.) pl. beighes, *rings, bracelets, collars*
 bekene (A. S.) 363, *a beacon*
 † beldyng (A. S.) 483, *building.* belded, 483, *built*
 † bellyche (A. N.) 461, *fairly*
 bel-sire (A. N.) 168, *grandfather, or rather, an ancestor*
 belwe (A. S.) 222, *to bellow*
 ben (A. S.) *to be. pres. pl. are,*

aren, or ben, we beth, 391,
ye aren, 301, they arn, 375.
subj. sing. weere, 15, 19, 417,
pl. were. what she were, 19.
worstow, 420, *were thou*
bene (A. s.) a bean, *pl.* benen
(A. s.) 495, beans
† beneson (A. n.) 489, blessing
† beouten (A. s.) 489, without
beren, bere (A. s.) to bear. *pr. s.*
he berth, 341. *pret. s.* bere, 54,
bar, 28, 109, *pl.* baren, 98.
part. pas. born, y-bore, 377
bergh (A. s.) 112, a hill, mount
bern (A. s.) 416, a barn
best, beast, *pl.* beestes (A. n.) a
beast, animal
bet (A. s.) 389, better
bete (A. s.) 375, to beat. *pret. s.*
bette, 184, 436. *part. pas.* y-bet
bete (A. s.) 131, to amend, heal,
abate. that myght not bete
my bale (Sir Amadas, l. 46),
that might not amend my mis-
fortune. bete his nede (Rom.
of Alexand. l. 5065, in Weber),
to satisfy his need
bette (A. s.) better
bi- or be- is a very common
prefix to verbs in our lan-
guage derived from the An-
glo-Saxon, and has chiefly an
intensative power, although
it modifies the meaning in
various degrees. Many verbs
are no longer known, except
in this compound form. Thus
we have,—
bi-dravelen (A. s.) 88, to slobber
or slaver on anything
bi-fallen (A. s.) to befull, hap-
pen. *pr. sing.* bifel

bi-yete (A. s.) begetting, off-
spring
bi-ginnen (A. s.) to begin. *pret.*
s. bi-gonne, 106,
bigirdle (A. s.) 156, a bag to
hang at the girdle, a purse (?)
bi-heste (A. s.) 50, behest,
command
bi-hest (A. s.) 432, promise
bi-holden (A. s.) to behold.
pr. sing. biheeld
† bi-hirnen (A. s.) 488 (?)
bi-hoten (A. s.) to promise.
pres. s. bi-hote, 104. *pret. s.*
bi-highte, 81, 345, 389. bi-
hote God, 133, an exclama-
tion
by-japen (A. s.) 386, 453, to
mock
bi-kenen (A. s.) 31, 154, to
commit to
bi-knownen (A. s.) 13, 45, to
know, recognize, acknowl-
edge. *pret. s.* bi-knewe,
404. *part. past.* bi-knowe,
370
bi-lien (A. s.) 174, bi-lye 101,
to calumniate. *part. past.*
bi-lowen, 29
bi-love (A. s.) 184, *false love* (?)
bi-loven (A. s.) 130, to make
friends (?)
by-menen (A. s.) to signify.
pret. s. by-mente, 370
by-molen (A. s.) 273, 274, to
spot, stain
by-nymen (A. s.) to take from.
part. past. by-nomen, 62
bi-quashen (A. s.) 384, to
crush to pieces
bi-reve (A. s.) 132, to take
from, bereave

bi-rewe (A. s.) 242, *to rue*
 bi-seken, bi-sechen, 18 (A. s.)
 to beseech. pret. bi-soughte.
 part. pas. bi-sought
 bi-semen (A. s.) *to appear*
 bi-setten (A. s.) 93, 95, *to place,*
 set
 bi-seggen (A. s.) *to reproach,*
 insult. part. past. bi-seye,
 437
 bi-sherewen (A. s.) 75, *to*
 curse
 bi-shetten (A. s.) 40, *to shut*
 up. part. past. bi-shet, 405
 bi-sitten (A. s.) 36, 195, *to*
 beset
 bi-slomered, 476, *bedaubed*
 bi-snewed (A. s.) 301, *snowed*
 over, covered with snow
 bi-speren (A. s.) 303, *to lock*
 up
 bi-swynken (A. s.) 323, *to la-*
 bour hard. pret. pl. bi-
 swonke, 442
 bi-tiden (A. s.) *to happen to,*
 betide
 bi-wicchen (A. s.) 405, *to*
 bewitch
 bicche (A. n.) 98, *a bitch*
 bidden, bidde (A. s.) *to pray,*
 to ask, beg, to require, to order.
 pres. s. he bit, 308, 188. *pret.*
 s. bidde, bad. pl. beden, 372,
 404. *part. act. biddynge*
 (if he) bede, 157
 bidder (A. s.) *pl. bidderes, an*
 asker, petitioner
 biden (A. s.) 387, 428, *to bide,*
 wait. part. past. boden
 bienfait (A. n.) *a benefit*
 bi-hynde (A. s.) *behind*
 bikere (A. s.) 429, *to skirmish,*
 fight

† bild (A. s.) 460, *a building (?)*
 bile (A. s.) *hill*
 bilyve (A. s.) 410, 425, *food*
 bynden (A. s.) *to bind. pret. s.*
 bond, 352. *part. pas. bound-*
 en,
 bisie (A. s.) *busy*
 bismere, bismare (A. s.) 82, 413,
 infamy, reproach, disgrace
 biten, bite (A. s.) 446, *to bite,*
 urge. pres. s. bitit, 225. *pret.*
 s. boot, 82
 byte (A. s.) 381, *a morsel, bit*
 bi-time (A. s.) *betimes*
 bittre (A. s.) 393, *bitterly*
 bi-yonde (A. s.) *beyond:* when
 used indefinitely it signifies
 beyond sea, ultra mare
 blanemanger (A. n.) 252, *a made*
 dish for the table. Receipts
 for cooking it are given in
 most of the early tracts on
 cookery
 bleden (A. s.) *to bleed. pret. s.*
 bledde, 402, 415
 blenche (A. s.) 112, *to draw back*
 blonde (A. s.) 181, *to blind.*
 blent, blinded
 † blenyng (A. s.) 468, *blister-*
 ing
 bleren (A. s.) *to blear, to make a*
 person's sight dim, impose upon
 him. bler-eighed, 367, *blear-*
 eyed
 blisse (A. s.) *joy, happiness*
 blisful (A. s.) *joyful, full of*
 happiness, blessed
 blody (A. s.) 129, 213, *by blood,*
 of or in blood
 bloo (A. s.) *blue*
 blosmen (A. s.) *to blossom. pret.*
 blosmede
 blowen (A. s.) *to blow. pret. s.*

blewe, *blew*. *part. past.* y-blewe, 360

blustren (A. N.?) 108, *to wander or stray along without any particular aim*

bochier (A. N.) *a butcher*

† bode () 493 (?)

bolden (A. S.) *to encourage, embolden*

bole (A. S.) *a bull*

bolk (A. S.) 100, *a belching*

bolle (A. S.) 83, 99, *a bowl*

bollen, bolne (A. S.) *to swell.* pres. s. bolneth, 84

book, pl. bokes (A. S.) *a book*

boold (A. S.) 373, *bold*

boon (A. S.) *a bone*

boor (A. S.) *boar*

boot (A. S.) *a boat*

boote (A. S.) 70, 139, 189, 209, 233, 266, *help, reparation, amendment, restoration, remedy*

bootne (A. S.) *to restore, remedy.* part. pas. booted, 128

boot-les (A. S.) 369, *without boots*

borde (A. S.) *table.* Hence the modern use of the word *board* when we speak of "board and lodging"

bord-les (A. S.) 239, *without table*

borgh, 70, 143, 181, 346. borugh, 426, 439, pl. borwes, 19 (A. S.) *a pledge, surety. s. in obj. case, borwe*, 285

borwen (A. S.) 71, *to give security, or a pledge to release a person or thing, to bail, to borrow.* pret. s. borwed

bosarde (A. N.) 189, *a worthless or useless fellow.* It is pro- perly the name of a worthless species of hawk, which is unfit for sporting; and is thus used in Chaucer's version of the Romance of the Rose, l. 4033:

"This have I herde ofte in saying,
That man ne maie for no daunting
Make a sperhawke of a *bosarde*."

The original is,—

"Ce oï dire en reprovier,
Que l'en ne puet fere espervier
En nule guise d'ung *busart*."

bosten (A. S.) *to boast. part. past. y-hosted*, 351

bote-les (A. S.) 381, *without remedy*

botenon (A. N.) *to button. † part. past, y-botend*, 468, *buttoned*

bothe (A. S.) *both.* The genitive, botheres, of *both*, occurs. *hir botheres myghtes*, 340, *the might of both of them.* *hir botheres right*, 371, *the right of each of them*

botrasen (A. N.) 113, *to make buttresses to a building*

bouchen (A. N.) 5, *to stop people's mouths (?)*

bouken (A. S.) 274, 306, *to buck (clothes)*

bour (A. S.) *a bower, chamber*

bourde (A. S.) *a game, joke*

bourdyng (A. N.) 297, *jesting*

bourn, g. bournes (A. S.) *a stream or river*

bowe (A. S.) 112, *a bough, branch*

bown (A. S.) 37, *ready*

boye (A. S.) 214, *a lad servant*

brede (A. s.) *to breed*. *pret. pl.*
bredden
brede (A. s.) *breadth*
breod (A. s.) *bread*
breeth (A. s.) 388, *breath*
breken (A. s.) *to break, tear. pret.*
s. brak, 388. *part. pas. y-*
broken, broke, y-broke, 416
breme (A. s.) 241, *vigorous, fierce, furious*. Chaucer, C. T. l. 1701, speaking of Ar-
cite and Palamon, says they
—“foughten breme, as it
were bolles two,” *fought as
fiercely as two bulls*. In the
Romance of Sir Amadas
(Weber, p. 250) a person is
described as coming “lyke a
breme bare,” *like a fierce
bear*. It appears to be most
commonly applied to animals.
In the Towneley Mysteries,
p. 197, Anna says to Cayphas,
“Be not to breme,” *be not
too fierce*
brennen, brenne (A. s.) 360,
to burn. pret. s. brende, 367.
part. pas. brent
bresten (A. s.) *to burst. pret. s.*
brast, 127
brevet (A. N.) 5, *a little brief or
letter*
brewestere (A. s.) 14, 47, *a wo-
man who brews*
brid, pl. briddes (A. s.) *a bird*
bringen (A. s.) *to bring. pret. s.*
broughte, broghte. *part. past.*
y-brought, broght, 235
brocage (A. N.) 33, 289, *a treaty
by a broker or agent*. It is
particularly applied to trea-
ties of marriage, brought a-

bout in this way. In Chau-
cer’s Romance of the Rose
l. 6971, Fals Semblant says,—
“ I entremete me of brocages,
I maken pece, and mariages.”
So in the Miller’s Tale, (C. T.
3375), it is said of Absolon,
“ He woeth hire by menes and
brocage,
And swore he wolde ben hire
owen page.”
That is, he wooed her by the
agency of another person,
whom he employed to per-
suade her to agree to his
wishes.
broches (A. N.) *broaches, jewels*
broches, 362, *matches (?)*
brocour (A. N.) 31, 32, 45, 84,
*a seller, broker, maker of bar-
gains*
broke (A. s.) *a brook*
brok, pl. brokkes (A. s.) 199,
an animal of the badger kind
brol (A. s.) 55, 494, 495, *a child,
brat. Reliquiae Antiquae*, ii.
177:
“ Whan hi commith to the world,
hi doth ham silf sum gode,
Al bot the wrech brol that is of
Adamis blode.”
brood (A. s.) *broad*
brotel (A. s.) 133, *weak, brittle,
unsteady*
†brothels (A. s.) 496, *wretches, men
of bad life*. In the Coventry
Mysteries (Ed. Halliwell, p.
308), the term is applied
to the damned who suffer
punishment in hell:—
“ In bras and in bronston the
bretthellys be brent,

That wene in this word my wyl
for to werke."

In another Play in the same
collection, p. 217, it is applied
to the woman taken in adul-
tery,—

" Com forthe, thou bysmare
and brothel bolde."

brouke (A. S.) 209, to *enjoy, use,*
to brook

brugg, pl. brugges (A. S.) a
bridge

bruneste (A. S.) brownest

buggen, bugge (A. S.) 412, to
buy. pres. pl. biggen. pret.
bought. part. act. buggynge,
410

bunimen (A. S.?) 90, to *taste*
(?)

burde (A. S.) 44, 404, a *maiden,*
damsel, lady

burdoun (A. N.) 108, a *staff*

burel (A. N.) a *kind of coarse*
brown woollen cloth. burel
clerkes, 191. Tyrwhit (Glos.
to Chaucer), thinks this
means *lay clerks.* In the
Canterbury Tales, l. 7453,
the friar says,—

" And more we seen of Cristes
secreet things,

Than borel folk, although that
they be kinges.

We live in povertie and in ab-
stinence,

And borel folk in richesse and
dispence," &c.

The hoste says, (l. 13960)—

" Religion hath take up all the
corn

Of treding, and we borel men
ben shrimpes."

Borel folk and borel men
evidently mean *laymen.*

burgage (A. N.) 48, *lands or*
tenements in towns, held by a
particular tenure

burgeise (A. S.) *burgess, inhabi-*
tant of a borough

burghe (A. S.) 135, *burgh, town.*

burghe swyn, 34, perhaps
swine belonging in common
to the town, and therefore
ill attended to and thin

burjonen (A. N.) 299, to *bud, or*
spring

burn (A. S.) pl. *burnes, a man.*
buyrn, 341, 346

+ burwgh (A. S.) 458, *a castle,*
palace, or large edifice

busk, pl. *buskes* (A. S.) 223,
bushes

busken (A. S.) 44, 167, to *busk,*
go, to array, prepare

buxom (A. S.) *obedient. buxom-*
nesse, obedience

C. K.

caas (A. N.) *case*

cacchen (A. S.) 238, to *catch,*
take. part. past. caught, 361

cachepol (A. S.) 372, 373, a
catchpole

kaiser, kayser (A. S.) 404, an
emperor

cammoke (A. S.) 414, a weed
more commonly known by the
name of *rest-harrow (anonis)*

kan (A. S.) *can*

capul, caple (A. N.) 354, pl.
caples, 415, 416, *a horse* (said
to be derived from the low
Latin *caballus*)

caractes (A. s.) 233, *characters*
 cardiacle (Gr.) 266, 430, *a disease affecting the heart*
 careful, *pl. carefull* (A. s.) 403, *full of care*
 carien (A. s.) *to carry*
 caroyne, careyne (A. N.) *carrión, flesh, a corpse*
 carpen (A. N.) 356, 400, *to talk, chat, tell. part. pas. y-carped, 313*
 † cary (. . .) 475 (?)
 casten (A. s.) *to cast*
 catal (A. N.) 70, 78, 175, 437, *goods, property, treasure, possessions*
 caukan (A. s.?) 223, 241, a technical term, applied to birds at their time of breeding. It is found in the St. Albans Book of Hawking, 1496, sign. A. i.: "And in the tyme of their (the hawks') love, they calle, and not cauke."
 kaurymaury (. . .) 81 (?)
 † cautel (A. N.) 469, *a cunning trick*
 kaylewey (. . .) 334 (?)
 kemben (A. s.) 174, *to comb*
 kene (A. s.) *sharp, earnest*
 kennē, kennē (A. s.) 355, 396, 410, *to teach. pres. pl. konne, 3. imperat. kenne (teach), 621. pret. kenned, 67, 241, kennede, 409*
 kepen, kepe (A. s.) *to keep. pret. pl. kepten, 235, 404. have kepe this man, 352, have this man to keep*
 kernelen (A. N.) 113, *to embattle* a building, build the buttlements
 kerse (A. s.) 174, *cress*
 kerven (A. s.) *to carve* † part. past. y-corven, 460
 cesse (A. N.) 375, *to end, cease*
 kevere (A. N.) 445, *to recover*
 kex (A. s.) 361, *the dried stalk of hemlock*
 chace (A. N.) 351, *to race, to go fast*
 chaffare (A. s.) 131, 292, 301, 305, 338, *to deal, traffic, trade*
 chaffare (A. s.) 3, 31, 84, 268, 305, *merchandise*
 chalangen (A. N.) *to challenge, claim. chalangyne, 82. challenged, 87*
 chapitle (A. N.) *a chapter*
 † chaple (A. N.) 485, *a chapel*
 chapman (A. s.) *a merchant, buyer*
 † chapolories (A. N.) 483, *chapeleries*
 † charthous (A. N.) 490, *Curthousians*
 chastilet (A. N.) *a little castle*
 chatre (A. N.) 287, *to chatter*
 chauncelrie (A. N.) *chancery*
 cheke (A. s.) 68, *cheek. maugree hire chekes, 68. We have in Chaucer, maugré thin eyen, maugré hire hed, &c. See Tyrwhit's Gloss. v. Maugre. One of these instances is exactly analogous to the passage of Piers Ploughman (C. T. 1. 6467).*
 "And happed that, alone as she was borne,
 He saw a maiden walking him beforne,

Of which maid he anon, *maugré hire hed*,
 By veray force beraft hire mai-denhed.”

cheker (A. N.) *exchequer*
 chele (A. s.) 176, 439, *bold*
 chepen (A. s.) 296, *to buy*
 chepyng (A. s.) 68, 135, *market, sale*
 cherl, 210, *pl. cherles*, 337, 375, (A. s.) *serf, peasant, churl*
 † cherlich (A. N.) 485, *richly, sumptuously*
 cheruelle (A. s.) 134, *chervill, a plant which was eaten as a pot-herb (cerefolium)*
 chese (A. s.) 296, *to choose*
 cheeste, cheste (A. s.) 33, 169, 253, *dissension, strife, debate*
 cheve (A. N.) 375, *to compass a thing, succeed, or bring to an end, to obtain, adopt. pres. s.*
 cheveth, 287. *pret. pl. chevenden*, 3, *chewe, 381, 439. let hem chewe as thei chosen, let them tuke as they chose*
 chewen (A. N.) 26, 490, *to es-chewe*
 chibolle (A. N.) 134, *a kind of leek, called in French ciboule*
 chicke, *pl. chicknes*, 67, (A. s.) *a chicken*
 chevysaunce (A. N.) 92, 426, *an agreement for borrowing money*
 chiden (A. s.) *to chide*
 child (A. s.) *a child. gen. pl. childrene*, 72
 chymenee (A. N.) 179, *a fireplace*
 chirie-tyme, 86, *cherry-time*
 chyvelen (A. s.?) 88, *to become shrivelled*

† chol (A. s.) 464, *the jowl*
 kidde, *see couthen*
 kirk (A. s.) *church*
 kirtel (A. s.) *kirtle, frock*
 kissen (A. s.) 395, *to kiss. pret. s. kiste*, 394
 kith, kyth (A. s.) 55, 324, 400, *relationship, family connection. to kith and to kyn, 268, to family connection and kindred*
 kitone (A. N.) *kitten, young cat*
 clawe (A. s.) 274, *to brush, to stroke*
 cleme (A. s.) *pure, clean. clennner, 410, purer. clennesse, purity, cleanness*
 clepen, clepe (A. s.) *to call. pret. cleped, 436. part. pas. cleped, 174*
 clergie (A. N.) *science, clergy*
 clerk (A. N.) *pl. clerkes, gen. pl. clerkene, 72, a scholar*
 cler-maty (A. N.) 135, *a kind of fine bread*
 cleven (A. s.) *to split, cleave (intransitive). pret. s. cleef, 373*
 cleymen (A. N.) 389, *to claim. pret. s. cleymede 430*
 cliket (A. N.) 114, *a kind of latch key. cliketten, 114, to fasten with a cliket.* Tyrwhitt explains the word simply as meaning a key—but in Piers Ploughman it is put so in immediate apposition with the word key, that it must have differed from it. In Chaucer, C. T. 9990, et seq., it appears to be the key of a garden gate.—

“ This freshe May, of which I
spake of yore,
In warne wex hath enprented
the ciket,
That Januare bare of the small
wiket,
By which into his gardin oft he
went;
And Damian, that knew all hire
entent, [&c.]
The ciket contrefeted prively,”
In a document of the date
1416, quoted by Ducange, v.
Cliquetus, it is ordered that,
Reectorarius semper teneat
hostium refectorii clausum
cum cliqueto.

clyngen (A. s.) 276, *to shrink,
wither, pine.* Reliq. Antiquæ,
vol. ii. p. 210.—
“ When eild me wol aweld, mi
wele is awai;
Eld wol keld, and *cling* so the
clai.”

clippe (A. s.) 359, 394, *to em-
brace, enfold*

clips (A. N.?) 377, *an eclipse*

clyven (A. s.) 367, *to cleave,
stick to*

clocken (A. N.) 45, *to limp, walk
lamely (?) or, to linger (?)*

clomsen (A. N.) 276, *to shrink or
contract.* A verb used often
in the Wycliffite Bible. In
Prompt. Parv. a clomsid.

clooth (A. s.) *cloth*

clouch, *pl. clouches* (A. s.) *a
clut:h*

clouten (A. s.) *to patch, mend.*
part. past. y-clouted, 120

clucche (A. s.) 359, *to clutch,
hold*

knappe (A. s.) 133, *a knop, a
button*

knave (A. s.) 14, 66, *a servant
lad*

† knoppede (A. s.) 476, *full of
knops*

knowelichen (A. s.) *to acknowl-
edge. pret. s. kneweliched,*
239, 407. *part. act. knowe-
lichyne, 400*

knowes (A. s.) 98, *knees*

knownen, knowe (A. s.) 408, *to
know. pres. pl. knownen. pret.
s. knew, 232, pl. knewen,
237. part. pas. knownen,
knowe*

coffe (A. s.?) 120, *a cuff*

† cofrene (A. N.) 455, *to put in
a coffer*

coghen (A. s.) 367, *to cough*

coke (A. s.) *a cook*

cokeney (A. N.) 134, *some kind of
meager food, probably a young
or small cock, which had little
flesh on its bones.* This mean-
ing of the word (which has
been misunderstood) may be
gathered from a comparison
of the passage in Piers
Ploughman with one in the
“ Tournament of Tottenham,”
where the writer intended to
satirize the poorness of the
fare,—

“ At that fest were thei servyd
in a rich aray,
Every fyve and fyve had a coke-
ney.”

Heywood, in his Proverbs,
part i. chap. xi. gives a pro-
verb in which the word is
evidently used in the same

sense, and appears to be intentionally contrasted with a *fat hen* :—

— “ Men say,
He that comth every daie shall
have a *cocknaie*,
He that comth now and then,
shall have a fat hen ;
But I gat not so muche in
comyng seelde when,
As a good hens fether or a poore
egshell.”

I think that *cokenay* in Chaucer is the same word, used metaphorically to signify a person without worth or courage (C. T. 4205)—

“ And whan this jape is tald
another day,
I shal be halden a daffe or a
cokenay :

I wol arise, and auntre it, by
my fay ! ”

coker (A. s.) 120, *a short stock-
ing, or glove, a sheath*

coket (A. N.) 135, *a kind of fine
bread*

cokewold (A. N.) 75, *a cuckold*

cole (A. N.) 134, *cabbage*

coler (A. N.) *a collar*

collen (A. N.) 203, *to embrace,
put one's arms round a person's
neck*, in French, *accoler*

colomy (A. .) 267 (?)

colvere (A. s.) 319, *a dove, pigeon*

come (A. s.) 416, *to come. pres.
s. he comth*, 18, 332. *pret. s.*

cam, kam, coom, 168, com,

401, pl. comen, 438, come,

235, 237, 400, coome, 416,

coomen, 438. subj. til he

coome, 328, er thei coome,

353

comsen (A. N.) 23, 24, 49, 77,
81, 119, 136, 152, 244, 372,
*to begin, commence, to endeav-
our. pret. s. comsede, 402,*
403. *comsynge, 384*

comunes (A. N.) 80, 420, *com-
mons, allowance of provision*

confus (A. N.) *confused*

congeyen, congeien (A. N.) 258,
to give leave, dismiss

congie (A. N.) 258, *leave*

konne (A. s.) 401, 408, 437, *to
learn, know. pres. s. kan. pret.*

*kouthe, 411, koude. subj. in
case that thou konne, 424,
and thou konne, 397, if thou
know. pret. act, konnyng, 206,
knowing*

konnyng (A. s.) 409, *knowledge,
science, cunning*

conteuaunce (A. N.) 2, 203, *ap-
pearance, gesture, carriage*

contrarien (A. N.) 367, *to go
against, ver, oppose*

contree (A. N.) *a country*

contreve (A. N.) *to contrive. con-
treved, contrived*

conyng (A. N.) *a rabbit*

copen (A. N.) 51, *to cover with
a cope, like a friar*

coppe (A. N.) 44, 191, *a cup,
basin*

coroune (A. N.) *a crown*

corounen (A. N.) *to crown. part.
p. y-corouned*

cors (A. N.) 295, *the body*

corsaint (A. N.) 109, *a relique*

corsen (A. s.) 305, *to curse*

corsede (A. s.) *cursed. corseder,*
421, *more cursed, worse*

cost (A. N.) 33, 151, 376, *a side,
region*

costen (A. N.) *to cost. pret. s. costed*
 13. *part. pas. costned*, 13
 cote (A. s.) 152, *a cottage, cot*
 coten (A. N.) 51, *to dress in a coat*
 † cotinge (A. s.) 468, *cutting*
 coupable (A. N.) 366, *guilty, cul-
 pable*
 coupe (A. N.) 95, 44, *a cup*
 coupen (A. N.) *to cut out, fashion*
 (?) *part. past. y-couped*, 370
 courben (A. N.) 19, 28, *to bend,*
 stoop
 courtepy (A. N.) 82, 128, *a short
 cloak of coarse cloth*
 couthen (A. s.) 87, *to make known,*
 discover, publish. pret. kidde,
 103, 269
 † couuen (A. s.) 473, *perhaps
 connen*
 coveiten (A. N.) *to covet*
 covent (A. N.) 428, *a convent*
 coveren (A. N.) 228, *to recover*
 cracchen (A. s.) 211, 322, *to
 scratch*
 crafte (A. s.) *craft, art. crafty-
 men, 121, artizans*
 creaunt (A. N.) 239, *believing*
 crepen (A. s.) *to creep. pret. s.*
 crope, pl. cropen
 cryen (A. N.) *to cry. pret. s.*
 cried, cryde, 374, pl. cryden,
 cride
 croft (A. s.) *a small inclosed field,*
 a croft
 crokke (A. s.) 412, *a pot, pitcher,*
 vessel of earthenware
 † crom-bolle (A. s.) 476, *a
 crum-bowl*
 crop (A. s.) 332, 334, *head or
 top of a tree or plant; hence
 the expression "root and
 crop," still in use*

croupiers (A. N.) *the housings on
 the horse's back*
 croppen (A. s.) 319, *to eat (said
 of a bird), to put into its crop or
 craw*
 crouche (A. N.) 109, *a cross.*
 Hence is derived the name
 of the *Crutched Friars*
 † crouken (A. s.) 495, *to bend*
 † crucchen (A. s.) 495, *to crouch*
 cruddes (A. s.) *curds*
 cruwel (A. N.) 269, *cruel*
 ku, pl. kyen, 125 (A. s.) *a cow*
 kulle (A. s.) 344, *kille, 434, to
 kill. pret. s. kilde, 431. part.*
 past. kulled, 339. to kulle, 338
 culorum () 60, 198 (?)
 cultour (A. s.) 123, *kultour, 61,*
 a culter, blade
 cuppe-mele (A. s.) 90, *cup by
 cup*
 kutte, 79 (A. s.) *to cut. imperat.*
 kut, 75. pret. pl. kitten, 128
 kynde (A. s.) *nature, race, kind*
 kynde (A. s.) *natural. kynde-
 liche, 382, naturally*
 kyng (A. s.) *pl. kynges, gen. pl.*
 kyngene, 21, 400, a king
 kyng-ryche (A. s.) *kingdom*
 kyn, gen. s. kynnes (A. s.) 40,
 kin, kind. This word is used
 in the genitive case in such
 phrases as the following: of
 four kynnes thynges, 151,
 of four kinds of things. other
 kynnes men, 177, other kinds
 of men. none kynnes riche,
 213, no kind of rich men, or
 rich men of no kind. many
 kynnes maneres, 659, many
 sorts of manners. any kynnes
 catel, 400, any kind of property

D.

daffe (A. s.) <i>a foot</i>	deliten (A. n.) <i>to delight, take pleasure</i>
daggen (A. s.) 483, <i>to dag, to cut the edges of the garment in jagged ornaments, as was the custom at this period</i>	delitable (A. n.) <i>delightful, pleasant</i>
daren (A. s.) <i>to dare. pres. pl. dar, 10, 280. pret. s. and pl. dorste, 11, 42, 253, 393</i>	delven (A. s.) 417, <i>to dig, bury. pret. pl. dolven, 128. part. pas. dolven, 128, 293</i>
dawnten (A. n.) 319, <i>to tame, — also, to daunt, fear</i>	delvere (A. s.) <i>a digger, deliver</i>
dawe (A. s.) 380, <i>to dawn. pret. s. dawed, 395</i>	demen (A. s.) <i>to judge. pret. demede</i>
decourren (A. n.) 285, <i>to discover, lay open, narrate</i>	dene (A. s.) 373, <i>din, noise</i>
dedeynous (A. n.) 156, <i>disdainful</i>	dene (A. n.) <i>a dean</i>
deed (A. s.) <i>dead</i>	departable (A. n.) 355, <i>divisible</i>
deen (A. n.) <i>a dean</i>	depper (A. s.) 307, <i>deeper</i>
dees (A. n.) <i>dice</i>	dere (A. s.) 140, 349, 370, <i>to injure, hurt</i>
deef, pl. deve (A. s.) 403, <i>deaf</i>	derely (A. s.) 396, <i>expensively, richly</i>
defende (A. n.) 47, 485, <i>to forbid, prohibit</i>	dereworthe (A. s.) <i>precious, honourable</i>
defien, defyen, defie (A. n.?) 84, 100, 141, 298, <i>to digest. See Prompt. Parvul.</i>	derk (A. s.) <i>dark</i>
defyen (A. n.) <i>to defy. pret. s. defyed, 429</i>	derne (A. s.) 38, 249, <i>secret</i>
degised (A. n.) 2, <i>disguised</i>	destruyen, destruye (A. n.) 361, <i>to destroy. pret. s. destroyed, 340</i>
deyen (A. s.) <i>to die. pret. s. deide, 214. to dye, 352</i>	dette, pl. dettes (A. n.) <i>a debt</i>
deyntee (A. n.) 205, <i>dainty, niceness, preciousness</i>	devoir (A. n.) <i>duty</i>
deys, dees (A. n.) 139, 250, <i>the dais, or high table in the hall</i>	devors (A. n.) 438, <i>divorce</i>
deitee (A. n.) <i>deity, godhead</i>	dya (A. .) 435 (?)
del, deel (A. s.) <i>part, portion. tithe deel, 323, tenth part</i>	diapenidion, 84 (?)
delen, dele, deelen (A. s.) 47, 175, 218, <i>to share, distribute, give, deal. pres. yedeole, 144</i>	dido (A. .) 256 (?)
	dichte (A. s.) 134, <i>to fit out, make, dispose, dress. pret. s. dichte, 396</i>
	tdigne (A. n.) 472, <i>worthy</i>
	digneliche (A. n.) <i>worthily, deservedly</i>
	dyk, 417 (A. s.) <i>dych, ditch</i>
	dikere, dykere, (A. s.) 96, <i>a ditch or foss digger, ditcher</i>
	dymes (A. n.) 326, <i>tythes</i>

dymme (A. s.) 388, *dark. adv.*
 dymme, 184, *darkly*
 dymmen (A. s.) 98, *to become dim or dark*
 dyngen (A. s.) 62, 125, 193, 295, *to strike, ding, knock*
 dynt (A. s.) 370, *a blow, knock*
 disallowed (A. N.) 281, *disallowed, disapproved. disallowyng, 282, disapproving*
 discryven (A. N.) *to describe*
 disour (A. N.) *a player at dice*
 disour (A. N.) 120, *a teller of tales*
 dyssheres (A. s.) 96, *a female who makes dishes (?)*
 †distrie (A. N.) 478, *to destroy*
 doel (A. N.) 100, 124, 368, *grief, lamentation*
 droughtier (A. s.) 83, *more droughty, more to be feared. doghтиest, 403, bravest. doghтиliche, 371, droughtily, bravely*
 doke (A. s.) 81, 352, *a duck*
 dole (A. s.) 47, *a share, portion.*
 Another form of *del.*
 donet (A. N.) 89, *grammar, elements, first principles, from Donatus. See note on l. 7944*
 donegeon (A. N.) *a fort, the chief tower of a castle*
 doom, dome, pl. domes (A. s.) *judgment*
 doon, (A. s.) *to do. pres. sing. dooth, pl. doon, don. pret. s. dide, pl. diden, 278, 392, dide, 389. part. pas. doon, do. imperat. pl. dooth, 152. to doone, 226, 263*
 dore-tree (A. s.) *a door post*
 †dortour (A. N.) 463, *a dormitory*
 doted (A. s.) *foolish, simple*
 doughtres (A. s.) *daughters*
 doute (A. N.) *fear, doubt*
 dowen (A. N.) *to endow. pret. dowed, 325, endowed*
 dowve (A. s.) 319, *a dove*
 draf (A. s.) 173, 419, *dregs, dirt. Things thrown away as unfit for man's food, particularly the dust and husks of corn after it has been threshed. Chaucer's Parson (C. T. l. 17346), says,—*
 “ Why shuld I sownen draf out of my fist,
 When I may sownen whete, if that me list ? ”
 †drane (A. s.) 493, *a drone*
 drawen (A. s.) *to draw. pret. s. drough, 89, 98. drogh, 280, 487. drew, 375. pl. drewen, 222. part pas. drawe, 175*
 †drecchen (A. s.) 478, 480, *to vex, grieve, oppress*
 dredre (A. s.) 434, *to dread, fear. pres. s. he drat, 165. pret. s. dredde, 280. pl. dradden, 429. imperat. dred, 17*
 dredfully (A. s.) 252. *fearfully, terrified*
 dregges (A. s.) 419, *dregs*
 dremels (A. s.) 148, 247, *a dream*
 drenchen, drenche (A. s.) 154, 237, *to drown. pret. pl. a. dreynten, 198*
 drevelen (A. s.) 175, *to drivel*
 drien (A. s.) 16, *to be dry, thirsty*
 drihte (A. s.) 262, *lord. drigh-te, 279*
 drinken (A. s.) *to drink. pret. s. drank, pl. dronken, 277,*

dronke, 278. *part. pas.* dronken, y-dronke, 354
 dryven (A. s.) *to drive*
 droghte (A. s.) 134, *a drought, deficiency of wet*
 dronklewe (A. s.) 156, *drunken, given to drink.* The word occurs in Chaucer, C. T. l. 7625,—
 “Irous Cambises was, eke dronkelew,
 And ay delighted him to ben a shrew.”
 (It should probably be, *and eke.*) Again, (C. T. l. 12426)—
 “Seneca saith a good word douteles:
 He saith he can no difference find,
 Betwix a man that is out of his mind,
 And a man whiche that is dronkelew.”

The word used by Seneca is *ebrius*
 drury (A. n.) 20, *courtship, gallantry*
 duc (A. n.) 414, *duke. pl. dukes, 188*
 †duen (A. n.) 496, *to endue, or endow*

E.

ech (A. s.) *each. echone (i. e. each one) every one, each*
 edifie (A. n.) 371, *to build*
 edwyte (A. s.) 99, *to reproach, blame, upbraid*
 eest, (A. s.) *east*
 eft (A. s.) 354, 371, *again*

eggen (A. s.) 19, 386, *to egg on, urge, incite*
 egreliche (A. n.) 334, 418, *sourly, bitterly*
 †ey (A. s.) 464, *an egg*
 eighē (A. s.) 180, 190, 306, *pl. eighen, 5, 80, 127, eighes, 33, the eye*
 eylen (A. s.) *to ail*
 eyr (A. n.) *air*
 elde (A. s.) *old age*
 elenge (A. s.) 12, 179, 425, *mournful, sorrowful. elengliche, 231, sorrowfully, in trouble*
 eller (A. s.) 19, ellere, 168, *an elder tree*
 ellis (A. s.) 6, *else, otherwise, at other times*
 enbawmen (A. n.) *to embalm. pret. s. enbawmed, 352*
 enblaunchen (A. n.) *301, to whiten over*
 engyne (A. n.) 384, *to contrive, lay a plan, catch*
 engleymen (A. n.) 298, *to beslime*
 engreyned (A. n.) 29, *powdered*
 enselen (A. n.) *to put a seal to*
 †entayled (A. n.) 462, *carved*
 entre-metten (A. n.) 226, 263, *to intermeddle*
 envenyme (A. n.) *venom, poison*
 er (A. s.) *before, formerly*
 erchdekenes (A. n.) *archdeacons*
 ere (A. s.) *pl. eris, the ear*
 erien, erie, erye, (A. s.) 117, 138, *to plough. pret. pl. eriede, 411. part. past. eryed, 117*
 eerl, pl. erles (A. s.) *an earl*
 ernynge (A. s.) 418, *running. see yerne*

ers (A. s.) 87, 180, 191, <i>the fundament, podex</i>	336, <i>pl. fellen, felle, 336, 388.</i>
erst (A. s.) <i>first, most before, superl. of er</i>	<i>part. pas. fallen, 375</i>
eschaunge (A. n.) <i>exchange</i>	fals (A. n.) <i>false, falseness, falsehood, falsehood.</i> falsliche, 390, <i>falsly</i>
eschetes (A. n.) 75, <i>escheats</i>	fangen (A. s.) 111, <i>fonge, 282, 336, to take, take hold of. pret. s. under-feng, 19, under-fonged, 209. part. past. under-fongen, 115, 211</i>
ese (A. n.) <i>ense</i>	fare, fare, (A. s.) 197, <i>to go, fare. pret. s. ferde, 443, pl. ferden, 168. part. pas. faren, 77, 123, 228</i>
eten, ete, (A. s.) 385, <i>to eat. pret. s. eet, 100, 135, 146, 241, &c. pl. eten, 114, 248, ete, 278. part. pas. eten, 354,</i>	fare (A. s.) 376, <i>proceeding, manner of going on, fare</i>
† evelles (A. s.) 465, <i>without evil.</i>	fasten (A. s.) <i>to fast</i>
even (A. s.) <i>equal. even-cristen, equal christian, or equal by baptism.</i> evene, 76, <i>evenly, equally.</i> evene forth, 356, <i>equally</i>	fauchon (A. n.) 295, <i>a sword, falchion</i>
† evesed (A. s.) 460, <i>furnished with eaves</i>	faunt (A. n.) 134, 144, 336, 403, <i>a child, infant</i>
evesyng (A. s.) 361, <i>the ice which hangs on the eaves of houses</i>	fauntekyn (A. n.) 259, <i>a young child (?)</i>
ewage (A. n.?) 29, <i>a kind of precious stone</i>	faunteltee, fauntelté (A. n.) 204, 304, <i>childishness (?)</i>
expounen (A. n.) 290, <i>to expound, explain</i>	faute, <i>pl. fautes (A. n.) 179, a fault</i>
F.	fauten (A. n.) <i>to want. pret. fauted, 163</i>
fader (A. s.) 361, <i>a father</i>	favel (A. n.) 28, 30, <i>deception by flattery, cajolery</i>
fayn (A. s.) <i>fain, glad</i>	feble (A. n.) 355, <i>feeble, weak</i>
fauten (A. n.) 144, 308, <i>to beg, idle, to flatter. pret. pl. faiteden, 3. faityng, 175, deriving</i>	fecchen (A. s.) 39, 385, 410, <i>to fetch. pres. s. I fecche, thou fettest, 390. pret. s. fet, fette, 36, 104, 202, 385. pl. fetten, 134. part. pas. fet, 444. fette water at his eighen, threw water at his eyes; to fetch a thing at another, for, to throw, is an expression still in use</i>
fauterie (A. n.) 207, <i>flattery, deception</i>	feden (A. s.) <i>to feed</i>
fautour (A. n.) <i>a deceiver, an idle lazy fellow, a flatterer</i>	
faithly (A. n.) 400, <i>truly, properly</i>	
fallen (A. s.) <i>to fall. pres. s. he falleth. pret. s. fel, 280, 297, fil, 278, 312, 374, fille, 285,</i>	

fee (A. s.) *property, money, fee*
 feere (A. s.) 367, *pl. feeres, feeris, companion*
 feere (A. s.) 256, 367, 376, *fear*
 feet (A. n.) 26, *a deed, fact*
 feffement (A. n.) 32, *enfeofment*
 feffen (A. n.) 33, 37, *to infeof, to fee, present*
 feynen (A. n.) *to feign, dissemble*
 feyntise (A. s.) 77, *faintness, weakness*
 feire (A. n.) *a fair*
 fel (A. s.) *skin*
 fele (A. s.) *many. fele fold, manyfold*
 fellen (A. s.) *to fell, kill*
 felonliche (A. n.) 390, *like a felon, in manner of a felon*
 † fen (A. s.) 476, *mud, mire*
 fend, *pl. fendes* (A. s.) *a fiend, devil. fyndekynes, 391, little fiends*
 fenel-seed (A. s.) 95, *the seed of sweet-fennel was formerly used as a spice*
 fenestre (A. n.) 285, 370, *a window*
 fer (A. s.) *far*
 fere (A. s.) 140, *to frighten*
 ferly (A. s.) *pl. ferlies, a wonder, 196, 253, 376*
 ferie (A. n.) 270, *week-day*
 ferme (A. n.) 403, *adv. firmly*
 fermend (A. n.) 177, *strengthened*
 fernyere (A. s.) 103, 228, *in former times*
 fermerye (A. n.) 253, *the infirmary*
 † ferrer (A. s.) 463, *further*
 ferthe (A. s.) 413, *fourth.*
 festnen (A. s.) *to fasten. part. pas. fest, 35*

festynge (A. n.) *feasting*
 festu (A. n.) 190, *a mote in the eye. (festuca, lat.)*
 fetisliche, 28, *fetisly, 38, (A. n.) elegantly, neatly, featurally*
 fibicches (A. n.?) 186 (?)
 tfichewes (A. s.) 468, *a kind of weasel, called a fitchet in Shropshire*
 † fyen (A. n.) 487, *to say, fy!*
 The exclamation, *fy!* was originally one of disgust, occasioned by anything that stunk, according to the old distich (MS. Cotton, Cleop. B. ix. fol. 11, v°. of the thirteenth cent.)—
 “*Phi, nota factoris, lippus gravis omnibus horis,*
Sit phi, sit lippus semper procul,
ergo Philippus!”
 fiers (A. n.) *proud, fierce*
 fighten (A. s.) *to fight. pret. s. faught, 391, 402. pl. foughten. part. pas. y-foughte, 126, 386*
 fyle (A. n.) 86, *daughter, girl, apparently used here in the sense of a common woman; as they say now in French, elle n'est qu'une fille, she is no better than a strumpet*
 fyn (A. n.) 403, *fine, clever*
 fynden (A. s.) *to find, to furnish. pres. s. he fynt, 73, 146, 305, 367. pret. s. fond, foond, 219, 304, 312*
 fir (A. s.) 360, *fire. fuyr, fire*
 fithele (A. n.) 272, *to fiddle. fithele, 165, a fiddle*
 flappen (A. s.) *to strike with a flail, or with any flat loose*

weapon. pret. pl. flapten, 128
 flatten (A. S.) to *slap*. pret. s. flatte, 104
 flawmbe, flaumbe (A. S.) 360, 362, *a flame*
 flawme (A. S.) 243, to *emit a fetid exhalation* (?)
 flawmen (A. S.) 361, to *flame*. flawmynge, 360, *flaming*
 fle, 40, fleen, 168, 366, (A. S.) to *fly*. pret. s. fleigh, 40, 351, 353, 402, 435. pl. flowen, 42, 128. fledden, 42
 fleckede (A. S.) 222, *spotted*
 fleshe (A. S.) *flesh*
 fleten (A. S.) 237, to *float, swim involuntarily*
 flittyng (A. S.) 206, *disputing, flying*
 fibre (A. S. ?) 274, to *slobber* (?)
 floryn (A. N.) 74, *a florin* (a gold coin)
 †flurichen (A. N.) 479, to *flourish*
 fode (A. S.) *food*
 †foynes (A. N.) 468, *a kind of martin, of which the fur was used for dresses*
 fold, foold (A. S.) 24, 141, 243, *the world, the earth*
 sole (A. S.) *foal*
 †folloke (A. S.) 489 (?)
 foluyle (A. N.) 410 (?)
 folwe, folwen, (A. S.) 355, to *follow*. pres. pl. folwen. pret. s. folwed, folwede, 353. pl. folwede, 301. part. past. folwed
 folwere, (A. S.) *follower*
 fonden (A. S.) 238, to *try, tempt, inquire*. pret. s. fonded, fondede, 315, 344, 353

fongen, *see fangen*
 fongyng (A. S.) 291, *temptations, undertakings*
 foot (A. S.) *foot*. foote, 314, on *foot*
 for (A. S.) *for, for that, because*. for-thi, *because, therefore*
 for, in composition in verbs derived from the Anglo-Saxon, conveys the idea of privation or deterioration, and answers to the modern German *ver-*. It is preserved in a few words in our language, such as *forbid, forbear, forlorn, &c.* The following instances occur in Piers Ploughman:—
 for-bete (A. S.) to *beat down, beat to pieces, or to death, beat entirely*. part. past. for-beten, 436
 for-bode (A. S.) *denial, forbidding*
 for-biten (A. S.) 332, to *bite to pieces*
 for-doon, for-do (A. S.) 78, 163, 371, to *undo, ruin*. pret. s. for-dide, 340, 390. part. past. for-do, 262, for-doon, 371
 for-faren (A. S.) 303, to *go to ruin, perish, to fare ill*
 for-freten (A. S.) 332, to *eat to pieces*
 for-gabben (A. N.) 488, to *mock*
 for-yeten (A. S.) 362, to *forget*. pret. s. for-yat, 205
 for-gyven (A. S.) to *forgive*. pret. s. for-yaf, 374. part. pas. for-gyve, 365

for-glutton (A. s.) 178, *to devour, swallow up*
 for-pynede (A. s.) 126, *pinched or starved to death, wasted away, niggardly*: Chaucer, C. T. l. 1453,
 "In derkenesse and horrible and strong prison
 This seven yere hath sitten Palamon,
For-pined, what for love and for distresse." And C. T. l. 205,
 "He was not pale as a *for-pined* gost."
 In this latter place Tyrwhit seems to interpret it as meaning *tormented*.
 for-shapen (A. s.) *to unmake*. pret. s. *for-shapte*, 365
 for-sleuthen (A. s.) 103, *to be spoilt from lying idle*
 for-stallen (A. s.) 68, *to hinder, forestall, stop*
 for-sweren (A. s.) 170, *to perjure, swear falsely*. part. pas. *forsworen*, 418, *for-sworn*
 for-thynken (A. s.) 167, *to repent, beg pardon*
 for-wandred (A. s.) 1, *worn out with wandering about*
 for-wanye (A. s.) 79, *to spoil*
 †for-werd (A. s.) 476, 494, *worn out*
 for-yelden (A. s.) 133, 257, *to make a return for a thing, repay*
 forbisne (A. s.) 152, *an example, similitude, parable*
 forceres (A. n.) 186, *coffers*
 fore-ward, *for-ward, for-warde* (A. s.) 65, 119, 206, *a bargain, promise*
 for-goer (A. s.) 39, *a goer before*
 for-goers (A. s.) 31 (?)
 formest (A. s.) 186, 409, *first, foremost*
 †formfaderes (A. s.) 498, *first fathers*
 formour (A. n.) 160, 358, *creator, maker*
 forreyour (A. n.) 430, *a scout, forager*
 forster (A. n.) 354, *a forester*
 †forytoures, 495, perhaps an error of the press for *fau-toures*
 forwit (A. s.) 87, *prescience, fore-thought, anticipation*
 fostren (A. s.) 360, *to foster*
 foulen (A. s.) 414, *to defoul*
 fowel (A. s.) *a fowl, bird*
 fraynen (A. s.) *to ask, enquire, question*. pret. s. *frayned*, 18, 109, 151, 341, 370
 †fraynyng (A. s.) 452, *questioning*
 frankeleyn (A. n.) 398, *a large freeholder, in rank in society classed with; but after, the miles and armiger*. See Tyrwhit's note on the Canterbury Tales, l. 333.
 frayel (A. n.) 252, *a wicker basket*. See note. In the Romance of Richard Coeur de Lion, l. 1547, King Richard says,—
 "Richard aunsweryth, with herte free,
 Off froyt there is gret plenté;
 Fyggy, raysyns, in [a] *frayel*,

And notes may serve us fol
wel."

fraytour (A. N.) 192, 463, *re-
fectory*

freke (A. S.) 74, 87, 130, 132,
188, 203, 246, 250, 341, *man,
fellow*

frele (A. N.) *frail*

freletee (A. N.) 46, frelete, 367,
frailty

fremmed (A. S.) 303, *strange*

frere (A. N.) *a friar, brother*

frete (A. S.) 4, 265, *to fret*

frete, freten (A. S.) 33, *to eat,
devour. pret. s. freet, 381*

fretien (A. S.) *to adorn. part.
p. fretted*

fryth (A. S.) 224, 241, 355, *an
inclosed wood*

frythed (A. S.) 112, *wooded*

frounces (A. N.) 265, *wrinkles*

fullen (A. S.) 322, *to full cloth*

fullen (A. S.) 176, *to become full*

fullen (A. S.) *to baptize. pret. s.
follede, 321. part. past. y-
fulled, 398*

fullynge (A. S.) 244, 322, 398,
baptizing, baptism

furwe (A. S.) *a furrow*

fust (A. S.) 356, *the fist*

G. Y.

gabben (A. N.) 53, *to joke, trifle,
tell tales. gabbyng (A. N.) 423,
joking, idle talk*

gadelyng, 434, gedelyng, 165,
*pl. gedelynges, 171, gade-
lynges (A. S.) 68, a vagabond.*
In Anglo-Saxon the word
gædeling means a companion,
or associate, apparently with-

out any bad sense. Thus the
romance of Beowulf speaks
of the armour of one of the
heroes,

" þat Onela for-geaf,
his gædelinges
guð-ge-wædu."

*which Onela had given him,
the war-weeds of his comrade,
the ready implements of war.*

This, and most of the other
similar Anglo-Saxon words,
applied to their heroes and
warriors, became degraded
under the Anglo-Normans.
We may mention as other
examples, the words, *fellow*,
renk, grom, wye, &c.

† gaynage (A. N.) 462, *profit*
gaynesse (A. N.) 178, *gaiety*
galache (A. N.) 370, *a shoe.* The
word occurs in Chaucer.

galpen (A. S.) 252, *to belch*

gamen (A. S.) *play*

gangen, gange (A. S.) *to go*

† garites (A. S.) 463, *garrets*

garnementz (A. N.) 379, *garments,
ornaments*

gare (A. S.) *to make, cause, to
do a thing. pret. s. garte, 22,
80, 135, 321, gart, 84, gerte,
428*

gate (A. S.) 67, 171, 383, *way,
going. go thi gate, 351, 445,
go thy way. this ilke gate,
354, this same way*

yate (A. S.) 385, 406, *a gate*

geaunt (A. N.) 384, *a giant*

gentile (A. N.) 26, 174, 175,
gentle, genteel

gentilliche (A. N.) 44, *beautifully,
finely, genteelly*

gentrie (A. N.) 370, *gentility*
 gerl (A. S.) *pl.* *gerles, girlies,*
gerlis, 17, 184, 369, youth of
either sex. In the Coventry
 Mystery of the Slaughter of
 the Innocents (p. 181), one
 of the knights engaged in the
 massacre, says,—

“ I xall sle scharlys,
 And qwenys with therlys,
 Here knave gerlys
 I xal steke.
 Forthe wyl I spede,
 To don hem blede,
 Thow gerlys grede,
 We xul be wreke.”

gerner (A. N.) *garnier*
 gesene (A. S.?) 262, *rare, scarce.*

In the version of the Seven
 Penitential Psalms, edited
 by Mr. Black, p. 31, we
 have,—

“ False othys ben not gesoun.”
 gesse (A. S.) *a guess.* up gesse,

102, *upon guess, by guess*
 gest, *pl.* *gestes (A. N.) a deed,*
history, tale

gest (A. S.) 312, *a guest*

geten, *gete (A. S.) to get. pres. pl.*
geten. pret. s. gat, thow gete,
386, 389, 390, getest, 390.
part. past. geten, 375, gete,
403

yiftes (A. S.) 49, *gifts*

gyle (A. S.) *guile, deceit*

gilour (A. S.) *a deceiver*

gyn (A. N.) 384, *a trap, ma-*

chine, contrivance

gynful (A. N.) 186, *full of tricks*

or contrivances

gynnen (A. S.) *to begin, pret. sing.*

gan, 2. pl. gonne, 158, gonne,

262. *gynnyng, beginning.* The
 preterite is frequently used
 as an auxiliary verb to form
 with others a kind of imper-
 fector preterite, as, gan drawe,
 352, *drew*; gan despise, 374,
despised

gyen (A. N.) 39, *to rule*

gyour (A. N.) 421, 429, *a ruler,*

girden (A. S.) 40, *to cast, strike.*
pret. s. girte, 99. In the sec-
 ond Towneley Mystery of
 the Shepherds, p. 115, Mak
 says, “ If I trespass eft, gyrd
 of my heede.”

gyterne (A. N.) 260, *a gittern,* a
 musical instrument, resen-
 bling, or identical with, the
 modern guitar.

gyven (A. S.) *to give. pres. pl.*
gyven. pret. sing. gaf, yaf,
387. part. past. yeven, y-

gyve, 37

gyven (A. S.) 436, *to fetter,*

bind in gyves

tgladwyng (A. S.) 481, *merry (?)*

gladen, 404, gladie, 384 (A. S.).

to gladden, cause joy to. pret.

s. gladede, 435

tglavryng (A. N.) 454, 492,

smooth, slippery, flattering

glazene (A. S.) 435, *glazed (?)*

glee (A. S.) *the performance of*

the minstrel or jongleur

gle-man (A. S.) 98, 165, *a min-*

strel

glede, glade (A. S.) 94, 361,

a spark, glowing ember

tgleym () 479 (?)

tgloppynge (A. S.) 456, *sucking*

in

glosen (A. N.) *to gloss, paraphrase, comment*

gloton (A. N.) *a glutton*

glotonye (A. N.) *glutony*

glubben (A. s.) *to suck in, gobble up.* part. pas. y-glubbed, 97, *sucked in.* glubbere, 162, *a glutton*

gnawen (A. s.) *to gnaw*

† gode (A. s.) 476, *a goad*

goky (A. s.) 220, *a gawky, clown*

goliardeis (A. N.) 9, *one who gains his living by following rich men's tables, and telling tales and making sport for the guests.* See on this word the Introduction to the Poems of Walter Mapes. It occurs in Chaucer, C. T. l. 562,—

“ He was a jangler and a goliardeis,

And that was most of sinne and harlotries.”

gome (A. s.) 257, 263, 267, 288, 308, 312, 350, 354, 382, 403, *a man*

gomme (A. N.) *gum*

goon (A. s.) 37, *to go.* pres. s. he gooth, 354. pl. gon, goon, 303. pret. sing. wente. pl. wenten, 233, 321

goost (A. s.) *spirit, ghost*

goostliche (A. s.) 427, *spiritually*

gorge (A. N.) 176, 177, *the throat, mouth*

gos (A. s.) pl. gees, *a goose*

gothelen (A. s.) 97, 252, *to grumble* (as is said of the belly)

gowe (A. s.) 14 (?)

graffen (A. N.) 85, *to graft*

† graith (A. s.) 453, 464, *the truth* (?)

graithe (A. s.) 27, *ready, prepared*

graithen (A. s.) *to prepare, make ready.* † part. pas. y-greithed, 462, 487. graythed, 491

graithly (A. s.) 386. graythliche, 482, *readily, speedily*

graunt (A. N.) 353, *great*

graven (A. N.) *to engrave.* part. pas. grave, 73, *engraved*

gravynge (A. N.) *engraving, sculpturing*

graven (A. N.) 206, *to put in grave*

greden (A. s.) 32, 47, *to cry out, shout, make a noise.* pret. s. thow graddest, 421, he gradde, 335, 448

gree (A. N.) 375, *pleasure, will*

greete (A. s.) 100, *to lament*

greyne (A. s.) 412, 415, *a grain, seed*

greten (A. s.) 97, 379, *to greet.* pret. s. grette, 186, 344. 446

gretter (A. s.) *greater*

greven (A. N.) 354, *to grieve*

grys (A. s.) 14, 68, 134, *pigs.* See the story of Will Gris in the Lanercost Chronicle

grys (A. N.) 308, *a kind of fur*

tgrysliche (A. s.) 485, *fearfully*

grom (A. s.) 99, *man: hence the modern groom*

grote (A. N.) 51, *a groat, a coin of the value of fourpence*

grucchen, grucche (A. s.) *to grudge*

H

hailsen (A. s.) *to salute.* pres. s. hailse, 83. pret. hailsed, 148, 151

hayward (A. N.) 415, *a man employed to watch and guard the inclosed fields, or hays.* An illustration of this word will be found in the passage from Whitaker's text given in the Note on l. 2473

hakke (A. S.) 420, *to follow, run after, cut along after*

half (A. S.) *half, side*

halie (A. S.) 156, *to hawl*

hals (A. S.) *the neck*

halwe (A. S.) 327, *to hallow, consecrate, make holy*

hamlen (A. S.) *† part. pas. y-hamled, 468, to tie or attach (?)*

handy dandy (A. S.) 69, *the expression still used in Shropshire and Herefordshire*

hange, honge (A. S.) 348, 384, *to hang (intransitive). pret. s. hanged, 19*

hange, hangen (A. S.) 39, 392, *to hang (transitive). pret. pl. hengen, 25*

hanylons (A. N.) 181, *the wiles of a fox.* See Sir Frederick Madden's Glossary to Gawyn (v. *hamlounez*.) who quotes the following lines from the Boke of St. Albans:

“ And yf your houndes at a chace renne there ye hunte, And the beest begyn to renne, as hartes ben wonte, Or for to hanylon, as dooth the foxe wyth his gyle, Or for to crosse, as the roo doth otherwhyle.”

hanselle (A. S.) 96, *gift, reward, bribe.* It is used in the allite-

rative poem on the Deposition of Richard II. p. 30,—

“ Some parled as perte, As provyd well after, And clappid more for the coyne That the kyng owed hem, Thanne ffor comforthe of the comyne

That her cost paied, And were behote hansell,

If they helpe wolde.”

hardy (A. N.) 413, *bold, hardy, courageous.* hardier, 354, *more bold*

hardie (A. N.) 321, *to encourage, embolden*

harewe (A. S.) 412, *a harrow*

harewen, barewe (A. S.) 412, 414, *to harrow. pret. harewede, ib.*

harlot (A. N.) 175, 270, 271, 303, 354, *a blackguard, person of infamous life.* The word was used in both genders. It appears to have answered exactly to the French *ribaud*, as Chaucer in the Romance of the Rose translates *roy des ribaultz*, by *king of harlots*. Chaucer says of the Sompnour, (C. T. l. 649),—

“ He was a *gentil harlot* and a kind;

A better felaw shulde a man not find.

He wolde suffre for a quart of wine,

A good felaw to have his concubine

A twelvemonth, and excuse him at the full.”

This passage gives us a re-

markable trait of the character of the ribald, or harlot, who formed a peculiar class of middle-age society. Among some old glosses in the Reliquie Antiquæ (vol. i. p. 7), we find “*scurra, a harlotte.*” In the Coventry Mystery of the Woman taken in Adultery (p. 217), it is the young man who is caught with the woman, and not the woman herself, who is stigmatised as a *harlot*.

harpen (A. s.) *to harp.* pret. s. harpeden, 394

harrow (A. n.) 430, an exclamation, or rather a cry, said to have been peculiar to the Normans, the origin and derivation of which have been the subject of much discussion among antiquaries. It was the cry which every one was bound to raise and repeat, when any murder, theft, robbery, or other violent crime, was attempted or perpetrated, in order that the offenders might be hindered or secured. It was afterwards used in any great tumult or disorder, and became a general exclamation of persons wanting help. (See Ducange, in v. *Haro.*) In the Towneley Mysteries (p. 14) when Cain finds that his offering will not burn, he cries,— “*We, out! haro! help to blaw!*” It wille not bren for me, I traw.”

haspen (A. s.) *to clasp.* y-hasped, 26

hastilokest (A. n.) 434, *most quickly, speedily, hastily.*

haten (A. s.) *to call, order.* pres. s. I hote. pret. s. highte, heet, 445. part. pas. y-hote, hoten, hote, *called, ordered*

haten (A. s.) *to be called or named.* pres. s. hatte, *is called, I hatie,* 260, *am called.* pret. s. highte, *was called*

hater (A. s.) 273, *dress*

haterynge (A. s.) 299, *dressing.* *attire*

hatien (A. s.) 179, *to hate*

haven, have, han (A. s.) *to have.* pres. pl. han. pret. s. hadde,

pl. hadden, hadde

haver (A. s.) oats, 134. *an haver cake, an oat-cake*

heed (A. s.) *the head.* see heved

heeple (A. s.) *health*

heep (A. s.) *a heap*

hegge, pl. hegges, (A. s.) *a hedge*

heigh (A. s.) *high*

† heyne (A. n.) 466, *hatred (?)*

heyre (A. s.) *hair.* gen. heris, 193, *hair's*

hele, heele (A. s.) *health*

hele (A. s.) 150, *a heel*

helen (A. s.) 87, 445, helien, 241, *to conceal, hide*

helen, heele, 355 (A. s.) *to heal.* pret. s. heeled, 337. an helyng, 355, *in healing, in the course of recovering his health*

helpen, helpe (A. s.) *to help.* pret. s. halp, 403, 418, pl. holpen, 123. part. pas. holpen, 75, 303, 338, holpe, 115

hem (A. s.) *them*

herselfe (A. s.) *themselves*

hende (A. s.) 308, *gentle, polite.*

hendenesse, 398, *gentleness, worthiness*. *hendely, hendiliche*, 44, *politely, gently*
hennes (A. s.) *hence, from this time*
henten, hente (A. s.) *to take, seize.* *pret. s. hente, hent*, 435
heraud (A. n.) *a herald*
herberwe (A. s.) *a harbour*
herberwen (A. s.) *to harbour, shelter.* *pret. s. herberwed*, 352
heremite (A. n.) *a hermit*
heren, here (A. s.) *to hear.* *pret. s. herde.* *imperat. y-heer*, 356
herne (A. s.) 42, 393, *a corner*
herte (A. s.) *the heart*
heste (A. s.) *a commandment*
 + **hethen** (A. s.) 475, *hence*
 + **hethewed** (A. s.) 469, *head*
hethynesse (A. s.) 321, *heathen-ness, paganism, idolatry*
heved (A. s.) *a head.* *heed*, 352
hewe, 110, *pl. hewen*, 71, 173, 281 (A. s.) *a husbandman, a workman*
hewe, pl. hewes (A. s.) 224, *hue, colour*
hiden (A. s.) *to hide.* *pret. s. hidde*, 354. *part. pas. y-hudde*, 199
 + **hyen** (A. s.) 475, *to hie, go.* *pret. s. hiede*, 444
hyere (A. s.) *higher*
hiu (A. s.) *they*
hil, *pl. bulles* (A. s.) *a hill*
hilen (A. s.) 113, *to cover over.* *pret. s. hiled*, 241, *pl. hileden*, 223
hynde (A. s.) 311, *a doe, female deer*
hyne (A. s.) *servant, serf, rustic, labourer*
hyne, 72, 268 (?)
hippynge (A. s.) 351, *hopping*
hire (A. s.) *their*
bir (A. s.) *of them.* *The gen. pl. of he.* *bir neither*, 67, *neither of them.* *bir eyther*, 212, 446, *either of them.* *bir noon*, 237, *none of them.* *bir oon for-dooth bir oother*, 373, *one of them destroys the other of them*
huyre (A. s.) 111, *hire, wages*
his, pl. hise (A. s.) *his.*
hitten (A. s.) *to hit.* *pret. s. hite*, 86, *hitte*, 96
 + **hod** (A. s.) 476, *a hood*
 + **hok-shynes** (A. s.) 476, *crooked shins.* *hok* seems almost superfluous: the shin towards the *hock* or *ankle*?
holden (A. s.) *to hold.* *pres. s. he halt*, 354, 357, *pl. holde*, 15, *holden*, 18. *pret. s. heeld*, 156, 206, *pl. helden*, 294, 418, 438. *part. pas. y-holden*, 358, *holden, y-holde*, 440, 441
hool (A. s.) *pl. hole*, 392, *whole, entire.* *hooly, wholly.* *holly*, 396, *wholly.* + **hollich**, 452, *wholly*
homliche (A. s.) 179, *from house to house*
hoom (A. s.) *home.* *the viker hadde fer hoom*, 424, *the vicar had far to go home*
hoor, *pl. hore*, 144 (A. s.) *hoary.* *as hoor as an hawethorn*, 341
hoord (A. s.) *a hoard*
hoors (A. s.) 367, *hoarse*
hoot (A. s.) 360, *hot*
hopen (A. s.) 329, *to expect, hope*
hoper (A. s.) 120, *the hopper of a mill*

hore (A. s.) 75, <i>pl. hoores</i> , 299, <i>hores</i> , 303, <i>a whore</i>	in-going (A. s.) 115, <i>entrance</i>
† hornes (A. s.) 461, <i>corners</i>	inne (A. s.) the adverbial form of <i>in</i>
hostele (A. n.) 355, <i>to give</i> <i>lodging</i> , <i>to receive into an inn</i>	inne (A. s.) <i>a lodging</i> , hence our <i>inn</i>
hostiler (A. n.) 352, 355, <i>the</i> <i>keeper of a hostelry, or inn</i>	inwit (A. s.) 160, 162, 364, <i>conscience, interior understand-</i> <i>ing</i> . with <i>inwit</i> and <i>outwit</i> , 263
hostrie (A. n.) 352, <i>a hostelry,</i> <i>inn</i>	yren (A. s.) 288, <i>iron</i>
houpen (A. s.) 127, <i>to hoop, shout</i>	ysekeles (A. s.) 361, <i>icicles</i>
houres (A. n. <i>heures</i> , Lat. <i>horæ</i>), <i>the Romish service</i>	
housel (A. s.) 419, <i>the sacrament</i> <i>of the Eucharist</i>	J
houselen (A. s.) <i>to receive the</i> <i>Eucharist. part. past. housled</i> , 396, 424, <i>housed</i> , 419	jangeleres, jangleris (A. n.) 3, 175, <i>praters</i> . It is often syn- onomous or identical with <i>jogelours, jongleurs</i> , or <i>min- streis</i> , as in the Romance of Alexander (Weber, p. 142), “No scholde mon have herd the thondur,
hoven (A. s.) 13, <i>to tarry, hover</i> , <i>dwell. pret. s. hoved</i> , 374	For the noise of the taboures, And the trumpropurs and <i>jange- lours</i> .”
howve (A. s.) <i>pl. howves</i> , 13, 60, 435, <i>a cap or hood</i>	jangle (A. n.) 9, 33, 74, 136; 164, 251, 337, 339, <i>to jangle</i> , <i>to talk emptily, prate</i>
hucche (A. s.) 72, <i>a hutch, chest</i>	janglynge (A. n.) 169, 419, <i>jangling, empty talking, non- sense</i>
huge (A. s.) 216, <i>great</i>	jape (A. s.) 433, <i>a jest</i>
hukkerye (A. s.) 90, <i>huckstry</i>	japen (A. s.) 19, 33, 260, <i>to</i> <i>jest, mock, cajole. part. past.</i>
hunten (A. s.) <i>to hunt. part. pas- t. y-honted</i> , 41	japed, 371
huppe (A. s.) 327, <i>to hop</i>	japer, <i>pl. japeres, japeris</i> (A. s.)
	3, 164, 175, <i>a jester, mosker</i>
I.	Jewe, <i>gen. pl. Jewen</i> , 19, <i>Jewene</i> , 384, 402, <i>a Jew</i>
ic, ich, ik (A. s.) I	jogele (A. n.) 260, <i>to play the</i> <i>minstrel, or jongleur</i>
† ich (A. s.) <i>each. † ichon</i> , 479, <i>each one. see ech</i>	
ydel (A. s.) <i>idleness, vanity. on</i> <i>ydel, in vain</i>	
† iis (A. s.) 476, <i>ice</i>	
ilke (A. s.) <i>same</i>	
impe (A. n.) 85, <i>a sprig, twig</i> <i>growing from the root of a tree</i>	
impen, ympen (A. n.) 85, <i>to</i> <i>graft. † part. past. ymped</i> , 469, <i>grafted</i>	

jogelour (A. N.) 121, 175, a
minstrel, jongleur, one who
played mountebank tricks

jouke (A. S.) 336, to rest, dwell

joute (A. N.) 86, a battle, combat

jugge (A. N.) a judge

juggen (A. N.) 290, 427, to judge

jurdan (A. N.) 251, a pot. At a
later period the word was
only applied to a chamber-pot,
as in Shakespeare

juste (A. N.) 251, justes, 351,
352, 370, a joust, battle, tour-
nament

justen, juste (A. N.) 336, 370,
374, to joust, tilt, (in a tour-
nament.) pret. s. justed, 340,
justede, 380

justere (A. N.) 396, one who
goes to justs, engages in tour-
naments

justice (A. N.) 404, to judge

juttess (A. N.?) 201, low persons

juvenile (A. N.) 402, youth

juwise (A. N.) 392, judgment,
from *judicium*

K. See under C.

L

lachesse (A. N.) 153, negligence

ladde, pl. laddes, 398, (A. S.) a
low common person

† laiche (A. S.) 486, to catch,
obtain. see lakke

layk (A. S.) 287, play

laiken (A. S.) 11, to play. The
writer of the Romance of
Kyng Alisaunder, in des-
cribing a battle (Weber, p.
159), says,—

“ There was *sweord lakkyn*,”
i. e. *there was playing with the
sword*. Weber, in his Glos-
sary, has very wrongly ex-
plained it by *licking*. It
is the Anglo-Saxon poetic
phrase, *sweorda ge-lác, the
play of swords*

lakke (A. S.) 189, a fault, a
lack, or something deficient or
wanting

lakken, lacche (A. S.) 31, 40,
130, 220, 260, 309, 333, to
obtain, catch, take. pret. s.
laughte, 357, 388, 434. part.
act. lacchynge, 21

lakken (A. S.) 85, 130, 185,
189, 208, 214, 234, 263, 307,
309, 329, 411, to mock, to
blame, or reproach. pret. pl.
lakkede, 294. part. pas. y-lak-
ked, 29

lakken (A. S.) 46, 218, 219,
262, 310, 365, 423, to lack,
to be wanting. pret. s. lakkede,
402, was wanting

lambren (A. S.) 307, lambs. So
Lydgate (Minor Poems, ed.
Halliwell), p. 169,—

“ Takith to his larder at what
price he wold,
Of gretter lambren, j., ij., or
thre,

In wynter nyghtis frostis bien
so colde,

The shepherd slepithe, God lete
hym never the!”

lang (A. S.) long

lape (A. S.) 426, to lap, as a dog

large (A. N.) 398, largess (?)

lasse (A. S.) less

late, lete, 76, 386, to let. pres. s.

leet, 305, 384. *pret. s. leet,* 25, 74, 127, 209, 346. *pl.* leten, lete, 294, 393. *subj. s. late*
 + lath (. .) 476. Perhaps an error of the old edition for *lay?*
 + latun (A. N.) 462, *a mixed metal of the colour of brass*
 laughen (A. s.) 439, *to laugh.* *pret. s. lough, 423. part. pas.*
 lowen, 82
 launde (A. N.) 155, 183, 312, *a plain, level space clear of trees in the midst of a forest, lawn*
 lave (A. N.) 273, *to wash*
 lavendrye (A. N.) 306, *washing*
 t lavourē (A. N.) 462, *lavours, ewers, basins to receive water*
 leauté (A. N.) *loyalty*
 leche (A. s.) 443, *a physician*
 lechecraft (A. s.) 336, 435, *the art of healing, medicine*
 lechen (A. s.) 261, *to cure. pret. s. leched, 337*
 ledēn, lede (A. s.) 355, 393, *to lead. pret. s. ladde, 352. part. act. ledynge. part. pas. lad, 160, 246*
 ledene (A. s.) 242, 243, *speech, language.* This is applied, as here, to birds, by Chaucer, C. T. 10749 :
 " This faire kinges daughter Canace,
 That on hire finger bare the queinte ring,
 Thurgh which she understood wel every thing
 That any foule may in his ledēn sain,

And coude answerē him in his ledēn again."

ledes (A. s.) 326, *people attached to the land, peasants*
 leef (A. s.) *dear, love. his leef, his dear*
 leef (A. s.) 301, *pl. leves, a leaf*
 leelly (A. N.) 19, lolly, 45, 146, *loyally, faithfully. leele, lele, loyal. lelest, 349, most loyal*
 leere, lere (A. s.) 15, 173, *coun-tenance, mien, complexion*
 leggen (A. s.) 30, 133, 235, 306, 426, leyen, 374, *to lay, to bet, (to lay down a wager). pret. s. leide, 352, 372, 432, leyde, 98, 436*
 registre (A. N.) 139. *a legislator, one skilled in the law*
 ley, pl. leyes (A. s.) 138, *a lea, (Lat. saltus)*
 leye (A. s.) 360, 364, *flame*
 leme (A. s.) 376, 377, *brightness*
 lemman (A. s.) *pl. lemmannes, 303, a sweetheart, mistress*
 lene (A. s.) *lean*
 lenen, lene (A. s.) *to give; hence our lend. pret. lened, 269. part. past. lent, 275*
 lenen (A. s.) *to lean. pret. s. lened, 369*
 lenge (A. s.) 27, 421, *to rest, remain, reside long in a place. pret. s. lenged, 151. tpret. pl. lengeden, 469. dwelt, remained*
 Lenten (A. s.) *Lent*
 lenten (A. s.) 369, *a linden tree*
 leode (A. s.) 352, *people, a person, whence our lad*
 lepen (A. s.) 41, 236, *to leap. pret. s. leep, 10, 41, lepe, 71. lepe, 107, lepte, 434. pl. lopen,*

14, 22, 86, lope, 74. *part. pas.*
lopen, 88

leperis (A. s.) *leapers.* lond
leperis heremytes, *hermits who
leap or wander over different
lands*

lered (A. s.) 45, *learned, educated, clergy*

leren (A. s.) 146, *to teach. pres.
he lereth. pret. lerned, 146,
412, lered, 292, 336, 410*

lerne (A. s.) 350, 351, 437, 441,
*to learn. part. pas. y-lerned,
141*

lesen (A. s.) *to lose, pres. s. lese,
lees, 107, 148. part. act. le-
synge. part. pas. lost, lore,
374, y-lorn, 388*

lese (A. s.) 121, *to glean.* The
word is still used in Shrop-
shire and Herefordshire

lesyng (A. s.) 66, 387, 388, *a
lie, fable, falsehood*

lethi (A. s.) 184, *hateful*

letten, leten, lette (A. s.) 352, 435,
*to hinder, to tarry. pret. s. lette,
368, letted, 385. part. past.
letted, 418. lettere, 19, a hin-
derer. letting, a hindrance*

lettrede (A. n.) 49, *lettered,
learned. y-lettrede, learned,
instructed*

lettture (A. n.) *learning, script-
ture, literature*

leve (A. s.) 385, *leave, permission*

leve (A. s.) *pl. leave, dear, pre-
cious. levere, dearer, ruther.
leveste, levest, 364, dearest*

leved (A. s.) 300, *leaved, covered
with leaves*

leven (A. s.) 299, 301, *to leave.
pret. s. lafte, 447*

leven (A. s.) *to dwell, remain.
pret. lafte, 440. † pret. s. lefte,
473, dwelt, remained*

leven, leve, (A. s.) *to believe,
304, 319. pret. s. leeved, 435.
leved, 392. pl. leveden*

lewed (A. s.) 26, 420, *lay, igno-
rant, untaught, useless. lewed
of that labour, 237, ignorant
of, or unskilful in, that labour.
lewednesse, 45, ignorance,
rusticity*

lewté (A. n.) *loyalty*

lyard (A. n.) 352, 368, *a com-
mon name for a horse, but
signifying originally a horse
of a grey colour*

libben, libbe (A. s.) 275, *to live.
part. act. libbyng*

lyen (A. s.) *to lie. pres. s. 2 pers.
thow lixt, 86. pret. thow
leighe, 393, thou didst lie*

liere (A. s.) *a liar*

lif (A. s.) *pl. lives, life*

liflode (A. s.) *living, state of
life*

lift (A. s.) 316, *air, sky*

lige (A. n.) 76, 390, *liege*

liggen, ligge (A. s.) 361, *to lie
down. pres. s. I ligge, he lith,
lyth, 355, thei ligge, 421.
pret. sing. lay. part. act. lig-
gynge. part. pas. leyen, 45,
y-leye, 82, y-leyen, 198, 399*

lighten (A. s.) *to alight, descend,
or dismount from. pret. s.
lighte, 352*

lightloker (A. s.) 112, 237, 321,
more lightly, more easily

lik, lich, y-lik (A. s.) 389, *like,
resembling. liknesse, likeness,
y-liche, 401*

liche (A. s.) 173, *the body*. Chaucer, C. T. I. 2960, speaks of the *liche-wake*, or ceremonies of waking and watching the corpse, still preserved in Ireland,—

“ Ne how the *liche-wake* was y-hold

All thilke night, ne how the Grekes play.”

In the Romance of Alexander (Weber, p. 145), the word is applied to a living body, (as in Piers Ploughman),—

“ The armure he dude on his liche,”

he put the armour on his body

likame, lycame (A. s.) *the body*

liken (A. s.) 455, *to please, to like*, (i. e. *be pleased with*).

liketh, 17, 262. *pret. s. liked*

likyng (A. s.) 203, *pleasure, love, liking*

likerous (A. n.) 133, *nice, voluptuous, lecherous*

likne (A. s.) 175, 190, *to imitate, to mimic, to make a simily*

lyme (A. s.) 436, *limb*

lyme-yerd (A. s.) 170, *timed-twig*

lymitour (A. n.) 85, 445, *a limitor, a begging friar*

lynde (A. s.) 24, 155, *the linden tree*

lippe (A. s.) 324, *a slip, portion*

liser (A. n.) 89, *list of cloth (?)*

lissee (A. s.) 160, 383, *joy, happiness, bliss*

liste (A. s.) *to please, list. pret. list, 356, it pleased*

listre (A. s.) 85, *a deceiver*

lite (A. s.) 262, *little*

litel (A. s.) *little. litlum and litlum, 329, by little and little, the uncorrupted Anglo-Saxon phrase. See note*

lyth (A. s.) 341, *a body*

lythe, lithen (A. s.) 155, 270, *to listen to*

lyven, lyve (A. s.) *to live. pr. pl. lyveden, 2. part. act. lyb-byngē. see libben*

lyves (A. s.) *alive. lyves and lokyngē, 405, alive and looking. See note on l. 5014*

lyveris (A. s.) 235, *livers, people who live*

lobies (A. s.) 4, *lobies, clowns*

loft (A. s.) *high, height. bi lofte and by grounde, 372, in height and in ground-plan. o-loste (A. s.) aloft, on high*

lok (A. s.) 27, *a lock*

loken (A. s.) 388, *to look, to over-see, (148). pret. s. lokede, 276*

lollen (A. s.) 240, *to loll. part. pas. lolled, 239. part. act. lollyngē, 346*

lolleris (A. s.) 308, *lollards*. The origin of this word is doubtful, but it seems to mean generally people who go about from place to place with a hypocritical show of praying and devotion. It was certainly in use long before the time of the Wycliffites, in Germany as well as in England. Johannes Hocsemius (quoted by Ducange, v. *Lollardi*), says, in his chronicle on the year 1309, “ Eodem anno quidam hypocritæ gy-

rovagi, qui *Lollardi sive Deum laudantes* vocabantur, per Hannoniam et Brabantiam quasdam mulieres nobiles deceperunt," &c. The term, used in the time of Piers Ploughman as one of reproach, was afterwards contemptuously given to the church reformers. The writer of the Ploughman's Tale, printed in Chaucer, Speght, fol. 86, appears to apply it to wandering friars,—

“ i-cleped *lollers* and *londlese*.”

lomere (A. s.) 439, *more frequently*

lond-buggere (A. s.) 191, *a buyer of land*

† lone (A. s.) 493, *a loan (?)*

longen (A. s.) *to belong*

loof (A. s.) *a loaf*

loone (A. s.) 442, *a loan. lenger yeres loone, a loan of a year longer, a year's extension or renewal of the loan*

loore (A. s.) 79, 244, *teaching, lore, doctrine, science*

loores-man, lores-man (A. s.) 164, 318, *a teacher*

loos (A. s.) 219, *honour, praise*

lorel (A. n.) 147, 294, 351, 369, *a bad man, a good-for-nothing fellow.* Chaucer, in his translation of Boethius, uses it to represent the Latin *perditissimus*. Compare the description of the *lorel* in the Ploughman's Tale (Speght's Chaucer, fol. 91),—

“ For thou canst no cattell gete,
But livest in lond as a *lorell*,

With glosing gettest thou thy mete.”

losel (A. n.) 5, 124, 176, 303, *a wretch, good-for-nothing fellow.* It appears to be a different form of the preceding word. loselly, 240, *in a disgraceful, good-for-nothing, manner*

losengerie (A. n.) 125, 176, *flattery, lying*

lothen (A. s.) *to loath*

looth (A. s.) *loath, hateful.*

lother, 318, *more loath. lothliche, hateful*

lotebies (A. s.?) 52, *private companions, bed-fellows.* In the Romance of the Seven Sages (Weber, p. 57), it is said of a woman unfaithful to her husband,—

“ Sche stal a-wai, mididone,
And wente to here *lotebi*. ”

Chaucer uses the word (in the Romance of the Rose, l. 6339), in a passage rather similar to this of Piers Ploughman,—

“ Now am I yong and stout
and bolde,
Now am I Robert, now Robin,
Now frere Minor now Jacobin,
And with me followeth my *lotebi*,
To don me solace and company.”

In the original the word is *compaigne*

lotien (A. s.) 354, *to lurk, lay in ambush*

louke (A. s.) 384, *to lock*

louren (A. s.) *to lour*

lous, lys (A. s.) *pl. a louse*

louten (A. s.) 50, 181, 182, 300,
 to make a salutation, reverence
 pret. s. loutede, 294, 470
 lovyen, lovye, lovien (A. s.) *to*
 love. hym lovede, 356, it
 pleased him
 lowen (A. s.) *to condescend (?)*
 pret. lowed, 8
 luft (A. s.) 69, *fellow, person*
 † lullyng (A. s.) 455, *lolling (?)*
 lurdayne (A. s.) 375, 436, *a*
 clown, rustic, ill-bred person
 lusard (A. n.) 389, *a lizard,*
 crocodile
 lusheburwes (A. n.) 316, *base or*
 adulterated coins; supposed to
 have taken their name and to
 have been imported from Lux-
 emburg. See note on l. 10322
 luten (A. n.) *to play on the lute.*
 pret. s. lutede, 395
 luther (A. s.) 316, 390, *bud,*
 wicked

M

macche (A. s.) 248, 249, *com-*
 panion, match-fellow
 macche (A. s.) 360, *a match*
 macer (A. n.) 47, *one who carries*
 a mace
 mayen (A. s.) *to be able; (it is*
 seldom or never used in the
 infinitive mood). pres. s. may,
 pl. mowen, mowe. pret. s.
 myghte, pl. myghte
 y-maymed (A. s.) 359, *maimed*
 mayn-pernour, *maynpernour,*
 (A. n.) 71, 380. *see the next*
 word
 mayn-prise (A. n.) 70, 346, *a*
 kind of bail. a law term. "It

signifieth in our Common
 Law the taking or receiving
 a man in friendly custodie,
 that otherwise is or might be
 committed to prison, and so
 upon securitie given for his
 forth comming at a day as-
 signed: and they that doe
 thus undertake for any, are
 called *mairpernours*, because
 they do receive him into
 their hands." MINSHEW. The
 persons thus received, were
 allowed to go at large
 mayn-prise, 75, 426, *meyn-*
 prise (A. n.) 39, to bail in the
 manner described under the
 foregoing word
 mair, 290, *pl. meires, 150, (A. n.)*
 a mayor
 maistrie (A. n.) 66, *mastery*
 make (A. s.) 50, 222, 230, *a*
 companion, consort
 maken, make (A. s.) *to make.*
 pret. s. made. part. pas. y-
 maked, 2. maad, 71, 248
 make (A. s.) 229, *to compose*
 poetry. See note.
 makynge (A. s.) 229, *writing*
 poetry
 male (A. n.) 91, *a box, pack*
 tmalisones (A. n.) 493, *curses*
 mamelen (A. s.) 78, 226, *to chat-*
 ter, mumble
 manacen (A. n.) *to menace,*
 threaten
 manere (A. n.) *manner*
 mange (A. n.) 132, *to eat*
 mangerie (A. n.) 209, 328, *an*
 eating, a feast
 manlich (A. s.) 92, *humane.*
 manliche, manfully, humanely

mansed (A. N.) 30, 74, 190, 233, 438, *cursed, excommunicated*
marc (A. N.) 161, *a mark, (a coin)*
marche (A. S.) 159, 321, *a border.*
 The word is preserved in the term “Marches of Wales,” “Marches of Scotland”
marchen (A. N.) *to march, go*
mareys (A. N.) *a marsh*
† masedere (A. N.) 499, *more amased*
maugree (A. N.) 131, *ill thanks, in spite of*
maundee (A. S.) 339, *maunday*
maundement (A. N.) 348, *a commandment*
mawe (A. S.) 298, *mouth, maw*
maze (A. N.) 12, *doubt, amazement, a labyrinth*
meden (A. S.) 56, *to reward, bribe*
mede (A. S.) *meed, reward*
medlen (A. N.) *to mix with*
meel (A. S.) *meal*
meene (A. N.) *poor, moderate, middle*
mees (A. S.) 249, 313, *a mess or portion of meat*
megre (A. N.) *meager, thin*
meynee (A. N.) 178, *household, household retinue*
meken (A. S.) *to make meek, humiliate*
mele (A. S.) 262, *meal, flour*
mendinaunt, *pl. mendinauntz, (A. N.) a beggar; friars of the begging orders*
mene, meene (A. N.) *mean, middle*
mene (A. N.) 326, *a mean*
menen (A. S.) *to mean. to meene, 15, 18. that is Crist to mene, 399, that means Christ*

menen (A. S.) *to moan, lament. pret. mened*
† menemong (A. S.) 497, *of an ordinary quality*
menever (A. N.) 433, *a kind of fur; the fur of the ermine and small weasel mixed*
mengen (A. S.) *to mix, meddle*
menyson (A. N.) 337, *a flux, distentery*
menour (A. N.) *a Minorite*
menske (A. S.) 54, 455, *decency, honour, manliness*
mercien (A. N.) *to thank*
mercy (A. N.) 17, 353, *thanks*
mercy (A. N.) 360, 361, *mercy*
mercyment (A. N.) *amercement*
merk (A. S.) 316, *a mark*
merke (A. S.) 15, *dark. merkness*
merveillous (A. N.) *marvellous, wonderful*
meschief (A. N.) 197, *mishap, evil, mischief*
mesel, pl. meseles (A. S.) 51, 144, 337, *a leper*
meson-Dieux (A. N.) 139, *hospitals*
messe (A. S.) *mass, the Romish ceremony*
mestier (A. N.) 138, *occupation*
mesurable (A. N.) *moderate*
met (A. S.) 267, *measure*
mete (A. S.) *meat. mete-less, (A. S.) without meat*
meten, meete (A. S.) 310, *to meet. pret. s. mette, 351. part. pas. met, 216*
metels (A. S.) 13, 31, 147, 149, 155, 202, 206, *a dream*
meten (A. S.) *to dream. pret. s.*

mette, 148, 155, 396. *part. s.*
metynge, 221

metyng (A. s.) 246, *a dream*
† meter (A. s.) 476, *fitter (?)*

meve (A. n.) 153, 288, *to move.*
pres. pl. *ye moeven*, 298

myd (A. s.) *with*

myddel-erthe (A. s.) 221, *the world*

middes (A. s.) *middle, midst*

mynistren (A. n.) 231, *to administer*

mynnen (A. s.) 322, *to mind, to recollect*

mynours (A. n.) *miners, diggers of mines*

mys-beden (A. s.) 119, *to injure*

mysese (A. n.) 16, *ill ease*

mys-eise (A. n.) 139, *ill at ease*

mysfeet (A. n.) 224, *ill deed, wrong*

†myster (A. n.) 484, *kind, species*

mystier (A. s.) *more misty, more dark*

†myteynes (A. n.) 476, *mittens, gloves*

mnam, 131, *a Hebrew coin*

mo (A. s.) *more*

mody (A. s.) *moody. modiliche, moodily*

moeble, meble (A. n.) 364, *goods*

molde, moolde (A. s.) *earth, mould*

moled (A. n.) 262, 264, *spotted, stained*

mom (A. s.) 13, *a mum, sound*

mone (A. s.) 295, *lamentation*

†monelich (A. n.) 457, *meanly*

monials (A. n.) 192, *nuns (Lat. moniales)*

moore (A. s.) 403, *greater*

moost (A. s.) *greatest*

moot (A. n.) 113, 417, *a moat*

moot-halle (A. s.) 73, 74, *hall of meeting, of justice*

more (A. s.) 330, 331, *the main or larger part, body (?)*

more (A. s.) 333, pl. *mores*, 416, *a moor*

mornen (A. s.) *to mourn. pret. s. mornede*

mortrews (A. n.) 248, 250, 252, *a kind of soup*

morwe (A. s.) *morning, morrow*

morwenyng (A. s.) *morning*

mote (A. s.) 25, *to hold courts of justice*

motyng (A. s.) 141, *judging, meeting for justice*

motor (A. n.) 44, *the name of a coin. See Note on l. 1404*

mous (A. s.) pl. *mees, a mouse*

mouster (A. n.) 267, *muster, arrangement*

muche (A. s.) 155, 417, *great*

muchel (A. s.) 401, *great, much*

muliere, mulliere (A. n.) 343, 344, *a wife, woman*

murie (A. s.) *pleasant, merry, joyful. murye, l, pleasantly. murier, more pleasant*

murthe (A. s.) 382, *pleasure, joy, mirth*

murthen (A. s.) 362, *to make merry or joyful*

muson (A. n.) 183, *measures?*

must (A. s.) 391, *a liquor made of honey*

N.

nale (A. s.) 124, *the ale. see atte*

namoore (A. s.) *no more*

naught (A. S.) *not, nought*ne (A. S.) *not*. The negative *ne* is combined with the verb *to will, to be, &c.*; as *nelle*, for *ne wille, nel, nyl*, for *ne wil, nere*, for *ne were, nolde*, for *ne wolde, nyste*, for *ne wiste*. It is sometimes combined with other verbs, as *naroos*, 399, for *ne aroos*. So we have such expressions as, *wol he nele he*, 427, i. e. *whether he will or he will not*nede (A. S.) *need*neddre (A. S.) 82, *an adder, venomous serpent*nedlere (A. S.) 96, *maker of, or dealer in, needles*neet (A. S.) 411, *cattle. Farmers still talk of neat cattle*neghen (A. S.) *to approach, to near. pret. s. neghed*, 425, *neghede*, 438neigh (A. S.) *near, nigh*nempne (A. S.) 397, *to name, call. pret. s. nempned*, 397, 404. *part. pas. y-nempned, nempned*nevelynge (A. S.) 85, *sniveling*nygard (A. S.) *niggard*nymen, nyme (A. S.) 268, 304, 426, *to take. part. pas. y-nome, 427*nyppe (A. S.) 379, *a point (?)* noble (A. N.) 191, *a gold coin of the value of six shillings and eightpence*noght (A. S.) *nought, nothing*noyen (A. N.) *to injure, annoy, plague*nones (A. N.) 125, *the hour of two or three in the afternoon*nonne (A. S.) 86, *a nun*noon (A. S.) *none*nounpere (A. N.) 97, *an umpire, an arbitrator*noughty (A. S.) 130, *possessed of nothing*noun (A. N.) 366, *no*nouthe (A. S.) *now*

O.

o (A. S.) 349, *one*of-gon (A. S.) 166, *to derive (?)*of-walked (A. S.) 258, *fatigued with walking*o-lofte (A. S.) *aloft, on high*one, oone (A. S.) *singly, alone, only. myn one*, 154, *myself singly*+ onethe (A. S.) *scarcely. see un-* netheoon (A. S.) *one*oost (A. N.) 416, *an host, army* openen, opene (A. S.) *to open. pret. pl. opned*, 388ordeigne, ordeyne (A. N.) 415, *to ordain*organye (A. N.) 369, *a musical instrument. by organye, as an accompaniment to music*ote (A. S.) *an oat*oughen (A. S.) *to own, possess, owe. pret. s. oughte*, 47outher (A. S.) *other, either, or*over-come (A. S.) *to overcome. pret. s. over-coom*, 405over-hoven (A. S.) 55, 379, *to hover or dwell over, hang over*over-hippen (A. S.) *to hop over, skip over. pres. pl. thei over-*

huppen, 250, 318

over-leden (A. S.) 62, <i>to over-lead, tyrannize over</i>	pece (A. N.) 276, <i>a piece</i>
over-spreden (A. S.) <i>to spread over.</i> pret. s. over-spradde, 408	peeren (A. N.) 320, <i>make them-selves equal</i>
over-tilten (A. S.) <i>to tilt or throw over.</i> pret. s. over-tilte, 428, 433, <i>threw over, dug up</i>	peeren (A. N.) 11, <i>to appear</i>
owene (A. S.) 366, <i>own</i>	pees (A. N.) <i>peace.</i> preide hem be pees, 405, <i>prayed them to be quiet</i>
P.	
paast (A. N.) 275, <i>paste, dough</i>	peire (A. N.) <i>a pair</i>
payn (A. N.) <i>bread</i>	peiren (A. N.) 50, <i>to diminish, injure. see speiren</i>
paynym (A. N.) 108, 326, <i>a pagan</i>	peis (A. N.) 91, <i>a weight</i>
pays (A. N.) 340, <i>country</i>	peisen (A. N.) 90, <i>to weigh</i>
pallen (A. S.) 333, <i>to knock.</i> pret. s. I palle, 332	pelure (A. N.) 420, <i>fur</i>
palmer (A. N.) 83, <i>a palmer, pilgrim to distant lands</i>	pens (A. S.) <i>pence</i>
palto (A. N.) 370, 438, <i>a cloak</i>	peraunter (A. N.) 202, <i>peradventure, by chance</i>
panne (A. S.) 69, <i>the scull, head.</i>	percell, pl. parcelles (A. N.) 177, 220, 349, <i>a parcel, part</i>
pardoner (A. N.) <i>a dealer in pardons</i>	percel-mele (A. N.) 48, <i>piece-meal</i>
parentelynarie (A. N.) 220, <i>between the lines, interlineal</i>	percile (A. N.) 134, <i>parsley</i>
parfiter (A. N.) 229, <i>more perfectly</i>	pere (A. N.) 139, <i>a peer, an equal</i>
parfitly (A. N.) <i>perfectly</i>	perfourne (A. N.) 251, <i>to finish, complete, to furnish</i>
perfourne (A. N.) <i>to perform</i>	perillousli (A. N.) <i>dangerously, rudely</i>
parishen (A. N.) 206, 441, <i>parishioner</i>	y-perissed (A. N.) 359, <i>perished, destroyed</i>
parle (A. N.) <i>to talk.</i> part. past. parled, 385	perree (A. N.) 173, <i>precious stones, jewellery</i>
parroken (A. N.) 312, <i>to park or inclose</i>	persaunt (A. N.) 24, <i>piercing</i>
parten (A. N.) <i>to share, part.</i> † part. pas. parten, 475	person (A. N.) 441, <i>a person. personage, a parsonage</i>
Pasqe (A. N.) 338, <i>Easter</i>	pertliche (A. N.) 78, <i>openly</i>
passhen (A. S.) 431, <i>to crush</i>	pese (A. N.) <i>pease</i>
pawme (A. N.) 356, <i>the palm of the hand</i>	petit (A. N.) <i>little</i>
	picche (A. S.) 123, <i>to pick</i>
	pie (A. N.) 150, <i>a magpie</i>
	pik (A. S.) <i>a pike</i>
	pikstaf (A. S.) 123, <i>a pike-staff</i>
	piken (A. S.) <i>to pick</i>

pyke-harneys (A. N.) 440, *plunderers*

pykoise (A. N.) 61, *a hoe*

pil, pyl, pl. spiles (A. S.) 330, 332, 417, *a pile*

† pilche (A. S.) 465, *a coat of hair or some rude material.* We find the word used by Lydgate, ed. Halliwell, p. 154,

“ Houndys for favour wyl nat spare,

To pynche his *pylche* with greet noyse and soun.”

And in Caxton’s Reynard the Foxe, cap. v., Reynard having turned hermit, bare “ his slayvne and *pylche*, and an heren sherte therunder.”

† pild (A. N.) 500, *bald*

pilen (A. N.) 422, *to rob*

pilour (A. N.) 371, 420, *a thief*

†pylion (A. N.?) 500, *a kind of cap*

pyne, peyne, pl. paynes, (A. N.) *pain, punishment*

pyne, 78. *see wynen*

pynynge-stoole (A. S.) 47, *literally, a stool of punishment, aucking stool*

pynne (A. S.) 442, *to bolt*

piones (A. N.) 95, *the seed of the piony, which was used as a spice.* In the Coventry Mysteries (ed. Halliwell, p. 22,) we find the word joined, as here, with pepper,—

“ Here is pepyr, *pyan*, and swete lycorys,

Take hem alle at thi lykyng.”

pyries (A. N.) 78, *pear-trees*

pisseris (A. N.) 438 (?)

pistole (A. N.) *an epistle*

pitously (A. N.) *piteously, for the sake of pity*

pleyen (A. S.) *to play. pret. s.*

pleide, pl. pleiden

pleyn (A. N.) *full*

pleyne (A. N.) 53, *to commiserate, to complain, make a complaint*

plener (A. N.) 209, 336, *full, fully*

pleten (A. N.) *to plead. pret. pl.*

pleteden, 140

platten (A. N.) *to fall or throw down flat. pret. s. platte*, 81

plot (A. N.) 263, pl. plottes, 265, *a patch*

plow-foot (A. S.) 123, *a part of a plough*

po (A. S.) 243, *a peacock*

† poyntyl (A. N.) 462, the signification of this word appears to be the *square tiles*, used for paving floors. See Warton’s Hist. of Engl. Poetry, ii. 99.

poke (A. S.) 150, 259, 275, 288, *a sack*

poken (A. N.) *to urge, push forwards, poke, thrust*

pol, 205, polle (A. S.) 261, 430, *a head, poll*

polshen (A. N.) 105, *to polish*

poundfold (A. S.) 346, *pinfold or pound*

poraille (A. N.) *the poor people*

poret, pl. porettes (A. N.) 134, 135, *a kind of leek*

porthors (A. N.) 302, *a breviary, (portiforium, Lat.)*

pose (A. N.) 365, *to place, put as a supposition*

possen (A. N.) *to push*

potente (A. N.) 156, *a club, staff*

pouke (A. S.) 256, 285, 333, 346,
the devil

Poul (A. N.) *St. Paul*

pounde-mele (A. S.) 41, *by the pound*

pous (A. N.) 352, *pulse*

poustee (A. N.) 79, 228, *power, strength*

povere (A. N.) *poor*

† povert (A. N.) 496, *poverty*

† powghe, terre powghe, 487,
a torn sack or poke (?) The imperfect glossary appended to the old printed edition of the “Creed,” explains it by *tar box*

prayen (A. N.) 430, *to make prey of, plunder*

preessen (A. N.) 286, *to hasten, crowd*

preyen, preye (A. N.) *to pray*.
pret. s. preide, preyde

preiere (A. N.) *prayer*

preynte (A. N.?) 253 (?)

preise (A. N.) 97, *to appraise, value*

† prese (A. N.) 495. *to hasten.*
pret. s. presed, 460

prest (A. N.) 287, *ready, prester,*
191, *more ready.* presteste,
110, *readiest, quickest.* prestly,
readily

preven, preve (A. N.) *to prove*

prikye (A. S.) 369, *to ride over, ride, spur.* pret. s. prikede,
368. part. past. y-priked, 430

prikere (A. S.) 159, 191, pri-
kiere, 370, *a rider*

pris (A. N.) 411, *prize, value*

prison (A. N.) 140, 315, 372,
a prisoner

pryvee (A. N.) *private, intimate, confidential*

provisour (A. N.) 38, 73, a
purveyor, provider

prowor (A. N.) 411, *a priest*

puffed (A. S.) 78, *blown*

† pulchen (A. N.) *to polish. part. past.* pulched, 458, pulchud,
46, *polished*

pulette (A. N.) *a chicken*

punysshen (A. N.) 407, *to punish*

pure (A. N.) *pure, simple, unmixed.* pure, (adv.) 213,
purely, simply. purely for-do,
262, *altogether destroyed or undone.* † puriche (A. N.) 467,
purely: perhaps it should be *purliche*

purfill, purfil (A. N.) 72, 78,
embroidery, tinsel

purfilen (A. N.) 28, *to embroider*

put (A. S.) 195, 284, pl. puttes,
a pit, cave

putten, puten (A. S.) 400, *to put, place.* pres. s. putte, pl.
putten. pret. s. and pl. putie,
68, 110, 372. part. past. y-put,
290

Q.

quatron (A. N.) 90, *a quartern*

quave (A. N.) *to shake, tremble.*
pret. s. quaved, 373

queed (A. S.) 285, *the evil one, the devil*

queynt (A. S.) 390, *quenched, destroyed*

queyntely (A. N.) 416, *quaintly, cunningly*

queyntise (A. N.) 385, 417, *cunning*

quellen (A. S.) *to kill.* part. past. quelt, 537, *killed*

† quenes (A. S.) 456, *women*.
The word is used in the modern sense of the word *wench*.
quyk (A. S.) 384, 399, *live, alive*
quykne (A. S.) 390, *to give life to, bring to life.* pres. s. I
quynke
quite, quyte (A. N.) 389, 390, *to quit, pay off.* part. past. quit, 390
quod (A. S.) *quoth, says*

R.

radegunde (A. S.?) 430, *a disease, apparently a sort of boil*
rageman (A. N.) 5, 335, *a catalogue, list (?)*
ray (A. N.) 89, *a ray, streak*
† raken (A. S.) 455, *to go raking about*
rakiere (A. S.) 96, *one who goes raking about*
rape (A. S.) 97, *haste*
rapen (A. S.) 65, 101, 124, *to prepare.* pret. s. *raped*, 352
rapeliche (A. S.) 347, *rapely, 351, readily, quickly.* rapelier, 352, *more quickly*
rappen (A. S.) 20, *to strike, rap*
rathe (A. S.) *early, rathest, earliest, first, soonest, most readily*
raton (A. N.) *a rat*
ratoner (A. N.) 96, *a rat-catcher*
raunsone (A. N.) 390, *ransom*
rave (A. S.) 380, *to rave. rave-stow, 380, dost thou rave*
ravysshon (A. N.) 399, *to ravage, rob, plunder, ravish*

raxen (A. S.) 100, *to hawk, spit*
reaume, reme, pl. remes, reames, (A. N.) *a realm*
recche (A. S.) 67, 204, *to reck, care for.* pret. s. *roughte*, 369
recchelées (A. S.) 369, *reckles*
rechen (A. S.) 359, *to reach.* pret. s. *raughte*, 5, 76, 153 335, 369
recoverer (A. N.) 352, *a remedy (?)*
recrayed (A. N.) 58, *recreant (?)*
rede (A. S.) *red*
rede (A. S.) *to read*
reden (A. S.) *to advise, counsel.* pret. s. *redde*, 106, pl. *radde*, 71, 84. *imperat. reed*, 72
redel (A. S.) 257, *a riddle*
† redelich (A. S.) 498, *readily promptly*
redyng-kyng, 96, *a class of feudal retainers.* See Spelman's Gloss. in v. *rodknights*
reed (A. S.) *counsel, advice*
regne (A. N.) *to reign.* pret. s. *regnede*, 399, *reigned*
regratier, regrater (A. N.) 48, 90, *a retailer of wares or victuals*
regratierie (A. N.) 48, *retailing, selling by retail*
reyn (A. S.) *rain*
rekenen (A. S.) *to reckon, count*
relessem (A. N.) 46, *to forgive*
releve (A. N.) 377, *to raise again, restore, rally*
religious, pl. *religiouses* (A. N.) 192, *a monk*
renable (A. N.) 10, *reasonable*
renden (A. S.) 13, *to rend, tear.* imperat. *rende*, 76
reneye (A. N.) 210, *to deny. a renegade to.* part. *pe* neyed, 210.

renk (A. s.) 12, 101, 149, 231, 238, 280, 369, 385, *a man*
rennen, renne (A. s.) 353, *to run. imperative*, ren thou, 230. *pret. s. ran, roon, 277, yarn, 205 (? y-arn). part. past. ronne, 156*

renner (A. s.) 72, *a runner*
renten (A. N.) 140, *to give rents to*
† rentful (A. s.) 476, *meager, miserable (?)*

repen (A. s.) *to reap. pret. pl. repen, 268*

repreven (A. N.) 236, *to reprove, blame*

rerages (A. N.) 91, *arrears*
retenaunce (A. N.) 31, *a retinue*

reve (A. s.) 34, 102, 411, 423, *an overseer, a reeve, steward, or bailliff*

reve (A. s.) 335, 385, *to take from*

revere, pl. reveris (A. s.) *reavers, people who deprive by force*

reward (A. N.) 364, *attention, warning*

† rewel (A. s.) 473, *rule*

rewen (A. s.) *to rue, to have mercy*

rewme (A. N.) 430, *a rheumatism, cold*

ribaud (A. N.) 108, 286, 339, 372, *a profligate low man.* The word belonged properly to a particular class in society. See a detailed account of its derivation and signification in a note in the Political Songs, p. 369

ribaudie (A. N.) *low profligate talk*

ribaudour (A. N.) 121, *a teller of low tales*

ribibour (A. N.) 96, *a player on the ribibe* (a musical instrument)

riche, ryche (A. s.) *a kingdom. bevene riche blisse, the joy of the kingdom of heaven*

richen (A. N.) *to become rich*

riden, ryde (A. s.) *to ride. pres. s. ryt, pl. riden. pret. s. rood, 354*

rightwisnesse (A. s.) 393, *righteousness*

ringen (A. s.) *to ring. pret. pl. rongen, 395, 428*

ripe (A. s.) 415, *to ripen*

ripe (A. s.) 100, *ready*

rise, ryse (A. s.) 352, *to rise. pret. s. roos, 91, 344*

risshe (A. s.) 75, *a rush (juncus)*

rody (A. s.) *ruddy, red*

roggen (A. s.) *to shake* (explained in the Prompt. Parv. by agito). *pret. s. rogged, 335*

roynous (A. N.) 430, *scabby, rough*

rolle (A. N.) 93, *to enroll*

rome (A. s.) 209, 210, 328, *to roam*

romere, pl. romeris (A. s.) *a person who wanders or roams about*

ronges (A. s.) 333, *the steps of a ladder*

roost (A. N.) 14, *toast*

† rote (A. N.) *practise. by rote, by heart. be pure rote, 473, merely by rote*

roten (A. s.) *to rot*

rotey tyme (A. N.) 222, *the time of rut*

† rotheren (A. s.) 476, *oxen*

rounen, rounen (A. s.) 66, 97, *to whisper, talk privately*

routhe (A. S.) *ruth, compassion*
 rowen (A. S.) *to become red, as
the dawn of day (?) pret. s.
rowed, 376*
 rufulliche (A. S.) *ruefully*
 rugge (A. S.) 286, 413, *the back.
rugge-bone (A. S.) 98, the
back-bone*
 rulen (A. N.) 393, *to rule, go-
vern*
 rusty (A. S.) 121, *filthy (?) In
the Coventry Mysteries, p.
47, Ham's wife says, "rus-
tynes of synne is cawse of
these wawys;" i. e. *filthiness
of sin* is the cause of these
waves*
 ruthe (A. S.) *compassion*
 rutten (A. S.?) 100, *to snore.
pret. s. rutte, 369*
 ruwet (A. S.?) 98, *a small trumpet*

S.

saaf (A. N.) *safe*
 sadde (A. S.) 188, *to make serious,
steady*
 sadde (A. S.) 152, *serious, grave,
steady*
 sadder (A. S.) 77, *sounder*
 safly (A. N.) *safely*
 saille (A. N.) 260, *to leap*
 salve (A. N.) 337, *to apply salves*
 samplarie (A. N.) 234, *type, first
copy*
 sauté (A. N.) *safety*
 saughtne (A. S.) 65, *to be paci-
fied, reconciled*
 saulee (A. N.) 331, (?)
 saunz (A. N.) *without*
 saute (A. N.) 260, *jump*

sauter (A. N.) *the Psalter*
 savoren (A. N.) 157, *to savour*
 savour (A. N.) 147, *knowledge*
 sawe (A. S.) 147, 165, 378, *pl.
sawes, 174, a saying, legend,
proverb*
 scathe (A. S.) 46, 70, 71, 298,
injury, hurt
 scryveynes (A. N.) 193, *writers*
 † se (A. N.) 483, *seat*
 secte (A. N.) 106, 107, 216, *a
suit*
 see (A. S.) *the sea*
 seal (A. S.) 348, *pl. seles, a
seal*
 seem (A. S.) 45, 67, *a seam (of
wheat), a measure of eight
bushels, originally as much
as a horse could carry*
 sege (A. N.) 443, *siege*
 † seget (A. N.) 489, *subject*
 segge (A. S.) 46, 78, 84, 100,
 210, 341, 443, 445, *a man*
 seyen, 290, *seye, seyn, seggen,
53, 264, sigge, 208, 302,
siggen, 264, 312, 318, 350,
(A. S.) to say. pres. s. I seye,
he seith, thei siggen, 320.
pret. s. seide, pl. seiden*
 seillynge (A. S.) 387, *sailing*
 seynem (A. N.) *to sign. pret. s.
seyned, 104*
 seint (A. N.) *a saint*
 seken, seche (A. S.) *to seek. pret.
s. & pl. soughte. part. pas.
y-sought*
 selde (A. S.) *seldom. selden, 365*
 selen (A. S.) *to seal*
 self, objec. s. *selve, pl. selves
(A. S.) self, same. on the selve
roode, 427, on the cross itself*
 † sely (A. S.) 477, *simple, poor*

selkouth, *pl. selkouthe (A. s.) wonderful, strange*
 sellas (A. N.) *cells*
 semen (A. s.) 328, *to seem, appear, resemble.* † I seemed, 460, *I looked*
 semyng (A. s.) 318, *resembling*
 semy-vif (A. N.) 351, *half alive, i. e. half dead*
 sen, 25, *see, 32 (A. s.) to see.* pres. sing. *thow seest, 15. he seeth, pl. we seen.* pret. sing. seigh, 77, 147, 200, 247, seygh, 82, saugh, 29, 77, 347, 376, 437, *pl. seighe.* part. pas. y-seyhen, seyhen, 216, 308, 349, seene, y-seighen, 77, seighen, 177, y-seyghen, 365
 senden (A. s.) *to send.* pret. s. sent, 421, *pl. senten*
 serelopes (A. s.) 358, *severally, by themselves*
 serk (A. s.) 81, *a shift*
 serven (A. N.) *to serve*
 setten (A. s.) *to set.* pret. s. & pl. sette. part. past. seten, 248
 sewen (A. s.) *to follow.* see *su-wen*
 shaar (A. s.) 61, *blade or share of a plough*
 † shaf (A. s.) 490, *chaff*
 shaft (A. s.) 161, 225, *make, creation*
 shaken (A. s.) *to shake.* pret. s. shook, 268
 shallen (A. s.) *the auxiliary verb.* sing. I shal, 15. thou shalt, pl. ye shul, 14, shulle, 25, thei shulle, 22, — sholde, sholdest, *pl. sholden, sholde*
 shapen, shape (A. s.) *to make, create, shape.* pret. sing. shoop, 1, 163, 197, 225, 443, shapte, 361, 433, for-shapte, 365. *pl. shopen.* part. past. mys-shapen, 144, shapen, 280
 shappere (A. s.) 358, *maker, creator*
 sharpe (A. s.) 443, *pungent*
 sheep (A. s.) 1, *a sheep, or a sheep-herd*
 shelstrom (A. s.) 278, *a host, troop of soldiers*
 shenden (A. s.) *to ruin, destroy.* pret. s. shente, 365. part. pas. shent
 shene (A. s.) 394, *bright*
 shenfulliche (A. s.) 59, *shamefully, disastrously*
 shepstere (A. s.) 265, *a sheep-shearer (?)*
 shere (A. s.) *a shear*
 sherreve (A. s.) 31, 51, *a shire-reeve, or sheriff*
 sherewe, shrewe (A. s.) *a shrew; cursed one*
 shrewednesse (A. s.) *cursedness*
 sheten (A. s.) *to shoot.* pret. pl. shotten, 438
 shetten, shette (A. s.) *to shut.* pret. s. shette
 shide (A. s.) 167, 197, *a thin board, billet of wood*
 shiften (A. s.) *to move away.* pret. s. shifte, 435
 shyngled (A. s.) 168, *made of planks or boards*
 shonyen (A. s.) 87, *to shun*
 tshosen () 491 *qu. for chosen, i. e. dispose, incline to*
 shrapre (A. s.) 84, *to scrape*
 shryve (A. s.) 441, *to shrieve, make*

confession. *pret. s.* shrof, 45, 198. *part. pas.* y-shryve, 82, shryven, 273

shrift (A. s.) confession

shroudes (A. s.) clothes

sib, sibbe (A. s.) relation, companion. Gossip is God-sib, *companion or fellow in God*, and was originally applied to the attendants at a christening

sidder (A. s.) 88, *wider*

sike (A. s.) 355, *sick*

siken (A. s.) to sigh. *pret. s.* siked, 293, sikede, 385

siker, syker (A. s.) sure, secure. sikerer, 237, *more secure, more sure*

syn (A. s.) 444, *since*

syngen, synge (A. s.) 408 *to sing.* *pret. s.* songe, I song, 408. *pl.* songen, 369, 388, 405

sinken (A. s.) to sink. *pret. s.* sank, 373. *pl.* sonken, 278

sisour (A. n.) 31, 32, 38, 51, 75, 434, *a person deputed to hold assizes.* See Ducange in v. *assisarii*

sith (A. s.) since. sithen, *since, afterwards.* sithenes, 121, *afterwards.* siththe, (*adv.*) *since, afterwards*

sithe (A. s.) 102, *time*

sitten, sitte (A. s.) to sit. *pret. s.* thow sete, 386. I sete, 437. sat, *pl.* seten, 109

skile (A. s.) 202, 240, 290, 359, 367, 412, *reason, argument*

†*tslaughte ()* 456 (?)

sleighe (A. s.) 379, 401, *trick, slight*

sleen (A. s.) to slay. *pres. sleeth,* 364, 421. *pret. s.* slow, 433

sleten (A. s.) to sleep. *pret. s.* sleep, 99, 100, I slepte, 247. *pl.* slepe, 277

sleepyng (A. s.) a sleep

sleeple (A. s.) 155, *to sleep gently*

aleuthe (A. s.) sloth, idleness

sliken (A. s.) 34, *to make sleek, smooth*

slombren (A. s.) to slumber. *pret. s.* slombred, 1

smal (A. s.) pl. smale, *small*

smecen (A. s.) to taste, smack. *pret. pl.* smaughte, 98

smythyn (A. s.) 61, 62, *to do the work of a smith, to forge*

so (A. s.) so, as. so soone so, 352, *as soon as*

soden (A. s.) 312, *to boil.* *part. pas.* y-soden, 321

sodenes (A. n.) 303, *sub-deans*

softe (A. s.) 1, *warm (like the Fr. doux)*

sokene (A. s.) 34, *a district held by tenure of socage*

solas (A. n.) *comfort, solace*

soleyn (A. n.) 240, *one left alone*

solne (A. n.) 102, *to sing by note*

som (A. s.) pl. somme, *some*

somone (A. n.) 37, sompne, 62, 209, 408, *to summon*

somonour (A. n.) 31, 51, 75, *a somner, an officer employed to summon delinquents to appear in ecclesiastical courts, now called an apparitor*

sonde (A. s.) *mission, sending*

sone (A. s.) *a son*

songewarie (A. n.) 147, 148, *the interpreting of dreams*

sonne (A. s.) *the sun*

sooth (A. S.) truth
 soothnesse, sothnesse (A. S.)
 truth

sope (A. S.) 254, a sop
 sope (A. S.) 273, soap
 soper (A. N.) supper
 sorwe (A. S.) sorrow
 sorweful (A. S.) 353, sorrowful
 soth (A. S.) true
 sothe (A. S.) truth
 sotile (A. N.) 184, 186, to
 apply one's cunning or penetra-
 tion

sotil (A. N.) pl. sotile, 294, 297,
 319, 372, clever, cunning, sub-
 tile, difficult to conceive or un-
 derstand

sotte (A. N.) fool
 souke (A. N.) 209, to suck
 souter (A. S.) 101, 201, a shoe-
 maker. † soutere, 494
 souteresse (A. S.) 96, a female
 shoemaker

southdene (A. N.) a subdean
 sowen (A. S.) 274, to sow. pret.
 s. sew, 268, 412, pl. sewe,
 317. part. pas. y-sowen, 416

spakliche (A. S.) 353, hastily (?)
 spedē (A. S.) 353, to haste, to speed.
 pret. s. spedde, 352

speken, speke (A. S.) to speak.
 pret. s. spak

spelonke (Lat.) 311, a cavern
 spences (A. N.) 285, expences
 spilien (A. S.) (trans.) to mix,
 spill, spoil, waste, 414, (intran-
 sitive) to perish, 303. part. pas.
 y-spilt

spire (A. S.) 348, to look closely
 into, inquire

spores (A. S.) 370, spurs

spring (A. S.) 79, a sprig, rod

springen, (A. S.) to spring. pret.
 s. sprong, 277, spronge, 404

stablisse (A. N.) 22, to establish

†stappyng (A. S.) 489, stepping

stede (A. S.) pl. stedes, a place

steere (A. S.) 153, the helm of a
 ship

steyen (A. S.) to arise, mount.
 † pret. s. steigh, 498, arose

stekie (A. S.) 22, to stick fast

stele (A. S.) 412, a handle

stelen (A. S.) to steal. pret. s.
 stale, 268. pl. stolen, 405

sterre, pl. sterne, 310 (A. S.)
 a star

†styglittle (A. S.) 469, to establish,
 confirm. Explained in the
 glossary appended to the old
 edition by to stay

†styllie (A. S.) 473, quietly, with
 a low voice

ty-stongen (A. S.) 483, stabbed,
 pierced

stinken (A. S.) to stink. pret. s.
 stank, 328. † styncand, 489,
 stinking

stynten (A. S.) 22, 186, to stop

stonden, stonde, stande, 354
 (A. S.) to stand. he stondeth, it
 stant, 325, he stant, 372, thei
 stonden. pret. s. stood, 204,
 247

stoon (A. S.) 328, a stone

stotte (A. S.) 411, an ox of three
 years old

stounde (A. S.) 155, a short space
 of time

stoupe (A. S.) 204, to bend, stoop.
 Chaucer, in the first line of
 the Nonnes Preestes Tale,
 speaks of,—“A povre widewe
 somdel stoupen in age.”

† straken (A. s.) 456, *to proceed directly*
 †stre (A. s.) 496, *straw*
 streyte (A. s.) *straitly, narrowly*
 streyves (A. N.) 6, *estreys, beasts which have strayed. a law-term*
 striken (A. s.) *to strike. pret. s. strook*
 struyen (A. N.) 328, *to destroy. pret. struyede*
 stuwe (A. N.) 121, *a house of ill fame, stew. †stues, 488, stews, brothels*
 †sueres (A. s.) 459, *followers*
 suffren (A. N.) *to suffer*
 sulen (A. N.) *to soil. †part. pas. y-suled, 495, soiled*
 suren (A. N.) *to assure*
 surgenrie (A. N.) 336, *surgery*
 surquidous (A. N.) 416, *over-bearing, arrogant, conceited*
 suster (A. s.) *pl. sustren, a sister*
 suwen, sewe (A. s.) 203, 354, *to follow. pret. s. & pl. suwed, 353, suweðe, 380. part. p. suwed, 110, sued, 155*
 swelte (A. s.) 86, *to die, to perish. pret. s. swelte, 431*
 swerd (A. s.) *sword*
 sweren, swerye, 275 (A. s.) *to swear. pret. s. swoor, 434, swor, 269. part. pas. sworen, 328, swore*
 swetter (A. s.) *sweeter*
 swene (A. s.) *a dream*
 sweyen (A. s.) *to sound. pret. s. sweyed, 1*
 swich 385, *pl. swiche (A. s.) such*
 swynken (A. s.) *to labour. pret. pl. swonken, 2*

swynk (A. s.) *labour, work*
 swithe (A. s.) *very, immediately, quickly*
 swowe (A. s.) 86, *to faint, to swoon*

T.

tabard (A. N.) 88, *a short coat or mantle. "Tabbard, collobium." Promp. Parv: One of the stage directions in the Coventry Mysteries (p. 244), is, "Here xal Annas shewyn hymself in his stage, be seyn after a busshop of the hoold lawe, in a skarlet gowne, and over that a blew tabbard furryd with whyte."*

tacches (A. N.) 168, *stains, blemishes*

taillé (A. N.) 68, *a tally, notched stick; account scored on a piece of wood. see note*

tailen (A. N.) *to keep an account by notches on a stick, to give a tally for a thing. part. pas. y-tailed, 102*

taken (A. s.) *to take. pret. s. took, pl. token, toke, 398. part. pas. taken*

taken, take (A. s.) *to give. pret. s. took, 328, pl. toke, token, 383*

tale (A. s.) *an account, reckoning*

tale-wis (A. s.) 51, *wise in tales*
 tasele (A. s.) 322, *a teasel. The burs of this plant were formerly used in the manufacture of cloth.*

tasten (A. N.) 266, 374, *to feel. pret. s. tastede, 357*

techen (A. s.) *to teach.* pret. s. taughte, 19, taghte, 135. part. pas. taught, 186, y-taught, 436
 tellen, telle (A. s.) *to count, tell,* 405. pret. s. tolde. pl. tolden
 teme, teeme (A. s.) 118, 125, 138, 411, 412, *a team of horses*
 teme (A. n.) 48, 80, 147, 209, *a theme*
 tenden (A. n.) *to offer, present, to hold out, stretch forth.* pret. pl. tendeden, 383
 tenen, tene (A. s.) 256, 320, *to injure.* pret. s. tened, 432
 tene (A. s.) 124, 125, 145, 209, 335, *anger, hurt*
 teneful (A. s.) *injurious*
 termes (A. n.) 242, *terms, times for their work*
 teynten (A. n.) *to die, tint.* part. past. y-teynted, 322
 y-termyned (A. n.) 20, *judged, determined*
 thanne (A. s.) *then*
 thecche (A. s.) 410, *to thatch*
 theen (A. s.) *to thrive. be prosperous.* so thee ik ! 90, as I may prosper !
 thef, theef, pl. theves (A. s.) 239, 353, 373, *a thief.* thefliche, 389, *thievishly*
 theigh (A. s.) *though*
 thenke, thynke (A. s.) 211, 228, *to think.* pres. s. he thenketh, 407
 ther (A. s.) *there, where.* ther-after, 90, *in proportion to it.* thermyd, therewith
 thesternesse (A. s.) 340, *darkness*

thynke (A. s.) 384, *to seem. pres. sing.* I thynke, me thynketh (*it seems to me.*) pret. s. thoghte, 1, 205, thoughte, 404
 thirlen (A. s.) *to pierce, bore through*
 thise (A. s.) *these*
 tho (A. s.) *those, the*
 tho (A. s.) *then, when*
 tholien (A. s.) 70, thole, 392, *to bear, support, suffer.* pret. s. tholede, 251, 384, tholed, 377. pl. tholed, 373
 thonkyng (A. s.) *thankning, thanks*
 thorugh (A. s.) *through*
 thow (A. s.) The second personal pronoun is in interrogative clauses generally combined with its verb, as ses-tow, *seest thou;* slepestow, *sleepest thou, &c.*
 thral, pl. thralles (A. s.) 398, *a bond-man*
 threve (A. s.) 333, *a bundle*
 thridde (A. s.) 413, *third*
 thringen (A. s.) *to crowd, to throng, to press forward.* pret. pl. thrungen, 108
 tyd, tid (A. s.) 265, 334, *quickly, promptly, readily*
 tidy (A. s.) 422, *clever, ready, neat*
 tyen (A. s.) *to tie.*
 ty-tight, 461, *furnished, provided*
 tikes (A. s.) 398, *low people.* The word is still used in Yorkshire
 til (A. s.) 305, *to*
 tilier, tilie, tilye (A. s.) 131, 138, 375, 410, *to till the earth.* + part. pas. tylde, 461

tilthe (A. s.) 421, *tilth, the result or produce of tilling or ploughing*

tymbre (A. s.) 223, *to build.* pret. *tymbred*, 48

† tymen (A. s.) 494, *to compel* (?) It appears to be the same word which occurs in the alliterative poem on the Deposition of Richard II. p. 17:

“ Thus lafste they the leder
That hem wrong ladde,
And tyme no twynte,
But tolled her cornes,
And gaderid the grotus
With gyle, as I trowe.”

tynen, tyne (A. s.) 416, *to lose.* part. pas. *tynt*, 377

titeleris (A. s.?) 442, *tattlers*

tithe (A. s.) *tenth, tythe*

titxe (A. N.) 348, *text*

to (A. s.) *too*

to-, prefixed in composition to verbs of Anglo-Saxon origin, has the same force as the German *zu-*, giving to the word the idea of destruction or deterioration:—

to-bollen (A. s.) 82, *to over-swell*

to-breken (A. s.) 156, *to break to pieces*

to-drawen (A. s.) *to draw to pieces, or to destruction.* pret. *to-drowe*, 175

to-breken (A. s.) *to break to pieces, break down.* part. pas. *to-broke*, 139

to-cleve (A. s.) 236, *to cleave in pieces, cut open*

to-luggen (A. s.) 41, *to lug about, tear*

to-rende (A. s.) 180, *to be torn or burst to pieces*

to-shullen (A. s.) *to cut off, destroy.* part. past. *to-shullen*, 359

toft (A. s.) *an open exposed place, a hill*

to-fore (A. s.) *before.* to-forn, 235. *before*

to-gidere, to-gidres, to-gideres, (A. s.) *together*

ttoylyng (A. s.) 495, *tugging*

tollen (A. s.) 89, *to measure out, count*

tollers (A. s.) *toll-gatherers*

tome (A. s.) 39, *leisure, time.*

This form of the word seems to have been in use in the fourteenth century. It occurs at the commencement of the Seven Sages,—

“ I sal yow tel, if I have *tome*,
Of the seven sages of Rome.”

Its occurrence in Piers Ploughman shows that Weber was not right in supposing it a mere alteration of the word *time* for the sake of rhyme. See also Sir F. Madden's Glossary to Gawayne

tonder (A. s.) 362, *tinder*

† too, pl. ton (A. s.) 476, 489, a *toe*

torne (A. N.) 428, *to turn.* pret. s. *tornede*, 321, *torned*, 266, *turned*

torne, 325, *turne*, 324 (A. s.) *to turn (intransitive)*

toten (A. s.) 331, 459, 461, *to look, observe, to peep.* pret. s.

toted, 471. pl. *toteden*, 476. part. pas. *y-toted*, 464

	U.
touken (A. s.) to dye. part. pas. y-touked, 322	
tour (A. N.) a tower	umwhile (A. s.) 97, <i>once, on a time</i>
travaille (A. N.) to labour	unbuxome (A. s.) <i>disobedient, inobedient</i>
traversen (A. N.) 245, to trans- gress	underfongen (A. s.) 301, to <i>un- dertake, accept, receive. pret. s.</i>
treden (A. s.) to tread. pret. pl. troden, 223. † <i>pret. s. tredede,</i> 475, <i>trod</i>	underfonged, 209
tree, 330, pl. trowes, 300 (A. s.) a tree	undernymen (A. s.) 9, to <i>under- take, take possession of. pres. s. undernymeth, 84. part. past.</i>
tresor (A. N.) a treasure	under-name, 263, 428
triacle, tryacle (A. N.) a remedy, a cure	under-pight (A. s.) 331, <i>prop- ped up</i>
tricherie (A. N.) treachery, cun- ning, trickery	unhardy (A. N.) 254, 354, <i>not bold</i>
trie (A. N.) 305, 330, choice, select. trieste, 23, <i>most choice.</i>	un-hiled (A. s.) 367, <i>uncovered, unroofed</i>
trieliche, choicely	unjoyen (A. N.) 384, to <i>dis- join, separate</i>
†tryfler (A. s.) 479, a trifler. a deceiver, a good-for-nothing	unkynde (A. s.) <i>unnatural</i>
†troiflardes (A. s.) 494, triflers, idlers	unkouthe (A. s.) 148, <i>unknown, strange, foreign</i>
trollen (A. s.) 387, to draw, to drag	unloesen (A. s.) 356, to <i>unloose</i>
tronen (A. N.) to throne	unlokken (A. s.) 380, 384, 385, 388, to <i>unlock</i>
trowe (A. s.) 358, to believe, think, suppose. trowestow, 237, <i>thinkest thou</i>	unnethethe (A. s.) <i>scarcely</i>
trufle (A. s.) 236, 378, trefle, 471, <i>a silly tale, trifle, good-for- nothing thing or person</i>	unpynne (A. s.) 385, to <i>unbolt</i>
trumpen (A. N.) to sound a trum- pet. pret. s. trumpede, 395	unsperen (A. s.) 374, 385, to <i>open, undo, unbolt</i>
tulien (A. s.) to labour, till? pret. pl. tulieden, 277. part. act. tuyling, 277	tun-teyned, (A. s.) 481, <i>unfa- tened (?)</i>
tweye (A. s.) two	unthende (A. s.) 87, <i>unserved, without sauce</i>
twies (A. s.) twice	untidy (A. s.) 432, <i>slovenly, not clever</i>
†twynnen (A. s.) 480, to couple together	until (A. s.) to
	unwittily (A. s.) 49, <i>unwisely, unreasonably</i>
	up (A. s.) upon. up so doun, 428, <i>upside down</i>
	usen (A. N.) to use

V.

vaunt-warde (A. N.) 409, *the avant-guard, the van*
veille (A. N.) 104, *an old woman*
vendage (A. N.) 391, *vintage, harvest*
venymousté (A. N.) 378, *the property of being poisonous or venomous*
venym (A. N.) 326, *poison*
vernycle (A. N.) 109, “diminutive of *Veronike*. A copy in miniature of the picture of Christ, which is supposed to have been miraculously imprinted upon a handkerchief, preserved in the church of St. Peter at Rome. Du Cange, in *v. Veronika*, Madox, Form. Angl. p. 428. Testam. Joh. de Nevill, an. 1386. Item Domino archiepiscopo Ebor. fratri meo i. vestimentum rubeum de velvet cum le *Veronike* in granis rosarum desuper broudata. It was usual for persons returning from pilgrimages to bring with them certain tokens of the several places which they had visited; and therefore the Pardoner [in Chaucer], who is just arrived from Rome, is represented with a vernicle sewed upon his cappe.”

TYRWHITT.

verrey (A. N.) 365. verrey, 405, *true*

verset (A. N.) 239, *a little verse*

viker (A. N.) 424, *a vicar*

vicory (A. N.) 420, *a vicar*

W.

waast (A. N.) 10, *a waste, wilderness*
wafrestere (A. S.) 115, *a maker of wafers for the priests, to be consecrated and administered at the sacrament*
wage, wagen (A. N.) 171, 440, *to hire, to wage, pay wages, remunerate*
wage (A. N.) 71, *to be pledge for, to warrant*
waggen (A. S.) 332, *to shake. pret. s. waggede, 335, 373, 408*
wayte, waiten (A. S.) 89, 147, 157, 260, 269, *to watch, look about, wait. pret. s. waitede, 266. pl. waiteden, 345*
waitynges (A. S.) 33, *watchings, lookings*
walkne (A. S.) 316, *air, sky, welkin. wolkne, 357, 383*
walnote (A. S.) *a wall-nut*
wayven (A. N.) 113, 435, 482, 491, *to waive*
waken (A. S.) *to awake. pret. pl. woken, 277, woke, 405, awoke*
wanhope (A. S.) 34, 94, 140, 238, 366, *despair, hopelessness*
wanye (A. S.) 141, 153, *to fade, wane. pret. s. wanyed, 294*
war (A. S.) *ware, aware. y-war, 17*
ward (A. N.) 388, *a keeper*
wardemotes (A. N.) 6, *meetings of the ward*
wareyne (A. N.) 10, *a warren*
warisshen (A. N.) 336, *to cure*
warlawes (A. S.) 497, *wizards, s s*

sorcerers, warlocks. See Jamie-
son, on this latter word.

warner (A. S.) 96, *a warrener, keeper of a warren*

warpen (A. S.) *to utter, cast.*
pret. s. warpe, 82, 99

warroken (A. S.) 66, *to girt*

waselen (A. S.) *to become dirty, dirty one's self.* † pret. s. waselede, 476

wasshe (A. S.) 248, *to wash.*
pret. s. I wessh, 344, wasshed, 352. pl. weasshen, 247. part. pas. y-wasshen, 167, whasshen, 272, wasshen, 392

wastel (A. S.) 94, *a cake, fine bread*

watlen (A. S.) *to cover with hurdles, to wattle.* pret. s. wattlede, 415

wawe (A. S.) 153, *a wave*

webbe (A. S.) 89, 267, *a weaver*

webbestere (A. S.) *a weaver.*
wollen webbesters, 14, *woolen weavers*

wed (A. S.) 91, 346, *a pledge*

wedden (A. S.) 73, *to lay a wager*

weder (A. S.) *weather.* weder-
wise, *weather-wise*

wedes (A. S.) *dress, clothes, apparel*

weer (A. S.) 209, 330, *a doubt, perplexity*

weet (A. S.) *wet.* weet-shoed, 369, *wet-shoed*

weg (A. S.) 426, *a pledge*

wey, (A. S.) *a way*

weye (A. S.) 82, *a wey of cheese*

weyen (A. S.) *to weigh.* part. past. weyen, 25

weylaway (A. S.) 383, *an ex-
clamation of lamenting under suffering*

weyves (A. S.) 6, *(a law term)
animals lost or strayed*

weke (A. S.) 360, 362, *the wick of a candle*

welden (A. S.) 174, 175, 206, *to possess.* pres. s. he welt, 178, when he weldeth, 426

wele (A. S.) 381, *weal, happiness, good fortune*

wellen (A. S.) *to boil, to gush out as water from a spring.* pret. s. wellede, 418

welle (A. S.) 296, *a spring*

welthe (A. S.) 88, *a welt*

wem (A. S.) 377, *a flaw, stain*

wenden (A. S.) 306, *to go, to wend.* pres. pl. wenden. imperat. weend, 59

wenen (A. S.) 264, 380, *to suppose, imagine, think, believe.* pret. pl. wende, 263, supposed

wepen (A. S.) *to weep.* pret. s. wepte, 374, pl. wepten

wepene (A. S.) 170, *membrum virile*

wepne (A. S.) *a weapon*

† werdliche (A. S.) 454, 473, *worldly*

were (A. S.) 322, *to wear*

werken, werche, (A. S.) *to work.* pres. pl. werchen. pret. s. wroghte. pl. wroughte. wroughten. part. act. werchynge. part. pas. wroughte, wrought, y-wroght

† werly (A. S.) 491, *worldly*

wernard, wernarde (A. N.) 35, 53, *persons who lay information against others (?)*

wernen (A. s.) *to refuse, deny.*
 pres. s. werneth, 425, *refuses*
 werre (A. n.) *war*
 wers (A. s.) *worse*
 twerwolves (A. s.) 478, *people turned into wolves by sorcery.*
 An ancient superstition. See note
 wesshen (A. s.) *to wash*
 weven (A. s.) *to weave*
 wex (A. s.) 360, 361, *wax*
 wexen, wexo (A. s.) 141, 209,
 293, 401, *to wax, grow.* pret.
 s. wex, 63, 94, 202, 278,
 294, 336, 369. pl. woxen,
 161, 277, 333. part. pas.
 woxen, 177, 403
 waxed (A. s.) 98, *washed (?)*
 what! (A. s.) 146, an interjection, *lo!*
 whence (A. s.). which a light,
 376, *what light*
 † whit (A. s.) 476, *a wight, creature*
 whiten (A. s.) *to make white*
 † whough (A. s.) 453, *how.*
 whou, 481
 wicche (A. s.) 372, 373, *a witch*
 wye (A. s.) 109, 223, 245, 248,
 283, 352, 354, 388, 405, *a man.* It is the Saxon *wig*,
 and was originally applied to a warrior or hero. I am inclined to think this the origin of our present slang term *a guy*
 wif (A. s.) *in the objective wyve,*
 pl. wyves, *a woman, wife*
 wight (A. s.) 160, *active, brave.*
wightily, actively, bravely,
well. wyghtliche, 40, actively.

wightnesse, 410, *activity, cleverness*
 wight (A. s.) *a creature, being*
 wike (A. s.) *a week.* pl. woukes,
 336
 wikkedlokest (A. s.) 199, *most wickedly*
 willen (A. s.) 400, *to will.* pres.
 s. wol, wole, pl. wol. pret. s.
 wolde, pl. wolde. thou willest, 241
 wilne (A. s.) 49, *to will.* pr. s.
 wilneth, 20. pl. wilne, 15.
 pret. s. wilned, 211, 369
 wyn (A. s.) 402, *wine*
 wynen pyne (A. s.) 78 (?)
 wynkyng (A. s.) 77, 99, *doxing, slumbering*
 wynnen, wynne (A. s.) *to win, gain.* pret. s. wan, 123, 231,
 pl. wonnen, 2. part. pas. y-wonne, 82, 213, wonne, 410
 † wynwe (A. s.) 476, *winnowing*
 wis, pl. wise (A. s.) *wise*
 wisloker (A. s.) 266, *more certainly*
 wissen, wisse (A. s.) 399, *to teach.* pres. sing. I wisse.
 pret. sing. wissed, 19. part. act. wissynge, 205, *teaching*
 wissen (A. s.) *to know.* pret.
 sing. wiste, 151, 211, knew.
 part past. wist, 381
 wit (A. s.) *mind, wit, intelligence*
 witen, wite (A. s.) 373, 377,
to know. pres. s. he woot, 105,
 199. pres. s. woot, 3, 32, 35,
 67. to witene, 152, *to know.*
 witynge, 418, *knowingly*
 witen (A. s.) 140, 331, *to hinder, keep*

witen (A. s.) *to blame.* pret. s. witte, 17

withdrawen (A. s.) *to withdraw.* pret. s. withdraweth, 373

withholden (A. s.) *to withhold, retain.* pres. s. he withholdt, 110

withwynde (A. s.) 108, *cross-wise* (?) as if bound with a withy

witterly (A. s.) *truly*

witty (A. s.) 96, *knowing, wise*

† wlon (A. s.) 494, *the nap of cloth* (?)

wo (A. s.) *woe*

wodewe (A. s.) 169, pl. widwes, *a widow*

woke (A. s.) 315, *to moisten* (?)

wolleward (A. s.) 369, *wol-ward, 497, miserable, plagued*

wolves-kynnes (A. s.) 126, *of the nature of wolves*

wombe (A. s.) *the belly*

wombe-cloutes (A. s.) 250, *tripes*

womman, pl. wommen (A. s.) *a woman*

wone (A. s.) *a dwelling place, residence*

wonend (A. s.) 306, *accustomed, wont*

wonyen (A. s.) *to dwell.* pres. s. wonyeth, 18. pret. pl. wone- den, 311

woon (A. s.) 435, *plenty, abundance*

†woon (A. s.) 461, *a dwelling*

worden (A. s.) *to discourse, have words together.* pret. pl. wordeden, 68. wordynge, 351, *talking, using words, conversing*

worm (A. s.) 222, *a serpent*

worstow, 420, *wert thou. see ben*

wort (A. s.) 135, *a plant, vegetable*

worthe, y-worthe, (A. s.) *to be, become.* to late the cat worthe, 12, *to let the cat be.* worth, 26, 244, 359, *shall be*

wowen (A. s.) 69, *to woo, court*

wower, pl. woweris (A. s.) 206, *a woer*

wowes (A. s.) 48, *walls*

wrathen (A. s.) *to be or become angry, wroth*

wreken (A. s.) *to avenge.* part. past. wroken, 39, 437, *wroke, 392*

wrighte (A. s.) 197, *a workman, artist, maker*

wringen (A. s.) *to wring.* pret. s. wrong, 42, 127

written (A. s.) *to write.* pret. s. wroot, 183, 225, 233, 293, 328, 396. part. past. written, 249

written (A. s.) 358, *twisted, clenched*

wrooth (A. s.) *wroth*

wrotherhele (A. s.) 280. *ill fate, ill condition*

Y.

(For some words beginning with *y*, see under *g* and *i*)

yarken (A. s.) 143, *to make ready, prepare*

ye (A. s.) *yea, yes*

yeden (A. s.) *to go.* pret. s. yede, pl. yeden, 324, 351, 354

yeope (A. s.) 203, *active, alert, prompt*

yelde (A. s.) 419, *to yield, pay,*

give. pres. s. he yelt, 375.	yerne (A. s.) to yearn, desire eagerly
pret. s. yald, 239, 240. yel- dyng	yerne (adverb) (A. s.) eagerly, earnestly, readily
yeme (A. s.) 349, heed, atten- tion	yerne (A. s.) 306, to run. pret. s. yarn, 205. part. act. ern- yng, 418. see rennen
yemen (A. s.) 154, 171, 185, to rule, guide, govern,—to heed, take care of	yis (A. s.) yes
yepeliche (A. s.) 306, promptly	yit (A. s.) yet
yerde (A. s.) a rod, a yard	y-nowe (A. s.) enough.-y-nogh, 382
yere, pl. yeer (A. s.) a year.	yvel (A. s.) evil, wicked. yvele, 7, evilly, wickedly
yeres-gyve, 154. yeres-yeves, 49, a year's gift	

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